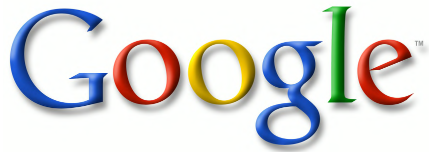

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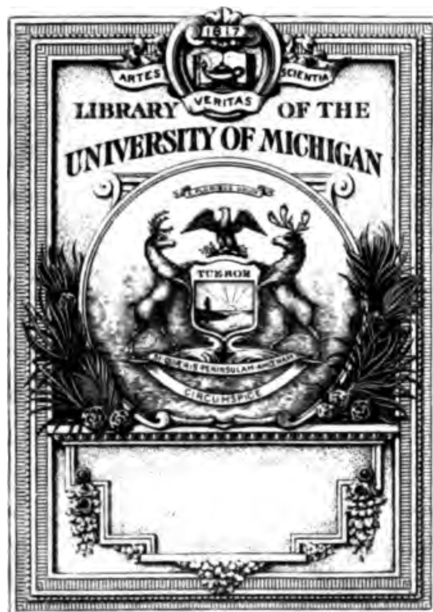
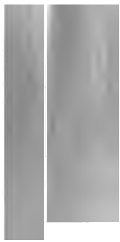
THE PHILIPPINE ISLANDS

ATKINSON



THE GIFT OF
Mrs. Irene B. Johnson



PHILIPPINE ISLANDS

SCALE OF MILES

0 50 100 200

118 120 122 124 126

18 16 14

PACIFIC

LUZON

MANILA

C. Bojeador
C. Engaño
Aparri
Laoag
Vigan
CAGAYAN
ISABELA
SIERRA MADRE
Lingayen
Dagupan
Gulf of Lingayen
C. Bolinao
C. S. Ildefonso
Baler Bay
Dingalan Bay
POLILLO I.
PATNANONGAN I.
JOMALIG I.
CALAGUAS IS.
CATANDUANES I.
Manila Bay
CORREGIDOR I.
Batangas
Taal
MINDORO
C. Calavite
Mt. Halcon
Pt. Bondog
ROMBLON
Albay
Legaspy
MASINGLOE OR SCARBOROUGH SHOAL
CAPONES IS.
LUBANG I.
FUGA I.

Madras

ISLAND OF PARAGUA
PALAWAN
JOLO (SULU) SEA
CUYOS IS.
CAGAYANES IS.
NEGROS
CEBU
BOHOL
LEYTE
MINDANAO
Mindanao Sea
Surigao
Davao
Cotabato
Zamboanga
BASILAN I.
JOLO (SULU) ARCHIPELAGO
TAWI TAWI I.
CELEBES SEA
BORNEO
SANDAKAN
BANGUEY I.
Panama
10
8
6
118
120
Longitude 122 East from 124 Greenwich
126

THE

HILIPPINE ISLANDS

BY

FRED W. ATKINSON

FIRST GENERAL SUPERINTENDENT OF EDUCATION IN THE PHILIPPINE ISLANDS

GINN & COMPANY

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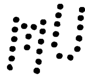

PREFACE

Abundant has been the crop of magazine articles and even more formal treatises on the Philippine Islands since our war with Spain; yet superabundant have been the showers of inquiries which the writer has encountered time and again since his return from the Islands, in connection both with a series of lectures recently delivered upon the subject and with informal talks from time to time. The existence of so much available material and at the same time the lack of precise information concerning the Philippines in those who show a real interest in the matter have by the very incompatibility thus suggested engaged his attention and seemed significant. The explanation which alone seems possible, assuming that the interest is as sincere and active as he has been led to believe, is that this material has not been prepared and presented in such a way as to attract the ordinary reader and enable him easily to get an accurate and substantial knowledge of the situation.

In the administration of his duties as general superintendent of education the writer was given abundant opportunity of learning the actual conditions by visits to practically every part of the archipelago, by conferences, interviews, and personal association with

prominent Filipinos and naturally with American officials both civil and military, and by correspondence with assistants in every part of the field. Furthermore, trips to such countries as Java, China, Japan, and India have aided him, by the possibility of comparison thus afforded, in his study of conditions in the Philippines.

To present the results of this observation in such a way as to give an accurate and comprehensive idea of just what our Philippine possessions are; to show the real conditions, geographical, economic, social, and political; to picture the people and their characteristics, the different phases of this problem of tropical colonization, the possibilities and the prospects, — such is the writer's endeavor.

FRED W. ATKINSON

BROOKLYN, 1905

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THE PHILIPPINE ISLANDS

INTRODUCTION

Of the few countries to-day where the old order still continues with but slight modification, where virgin fields have awaited the student of politics, economics, sociology, philology, ethnology, where such a diversity of conditions, interests, and languages exists as to make the problem bewildering in the infinity of its phases, the Philippine Islands are among the foremost; while in us Americans who have assumed the tutelage of these oriental islanders, who have taken upon ourselves the solution of a problem that is unique, this general interest becomes merged in the feeling of serious responsibility which rests upon us for the ultimate successful accomplishment of the task.

Opportunities for research are ample, and the Insular Government through the employment of experts is carrying on many lines of investigation, the result of which will be valuable. What the conditions were before Spain's influence began to be felt, and how much the Spaniards did for the Filipinos it is difficult to say; it depends, as all things Philippine depend, on the point of view. The question is primarily one for the trained

philologist, who, by a study of the dialects and their acquisitions from the Spanish language, may learn much concerning the early history and customs of the Filipino people. It was of absorbing interest to the writer while there in the Islands, bearing in mind always what the past had been, to watch and study the kaleidoscopic happenings, and to speculate on what course the current will take in coming years. Such events were likewise watched with a similar interest by our thoughtful citizens at home, who were supplied with a comparatively small amount of information, which was essentially conflicting.

There seems to be a dearth of accurate, whole-truth information on the Philippine situation. The testimony of an army officer on the one hand and that of a civil official on the other, based upon different points of view and perhaps a knowledge of entirely different parts of the archipelago, could not be other than contradictory; and similarly with any reports which did not first look beyond the immediate vicinity to confirm impressions there gained, for the inaccuracy of any such information varied directly with the distance from the particular place in which the conditions were observed. In short, it was unsafe to note the existence of any peculiar practice, habit, or dialect without labeling it with the exact locality where found, for such might be but a far-removed, modified specimen of a most diversified family; and the error lay in assuming that to be the generic which was merely the specific, — an

error which has led to a most unfortunate difference of conceptions as to what the problem really is, and what the solution ought to be.

The Philippines should not properly be a party issue; and the inclination of Americans generally to refrain from reviewing the story of our acquisition of them, and rather to center their attention upon the one possible phase of the question open to discussion, — the speed with which we can grant the inhabitants larger powers of self-government, is cause for a feeling of satisfaction. The Islands are a part of our country; as a nation we have become responsible for their external relations and their internal administration. To the world, to the Filipino people, and to ourselves we have a duty to perform, however unpleasant and unpalatable it may be. The executive department of our government took cognizance of this duty as soon as the treaty of peace with Spain was ratified in February, 1899; Congress later recognized our responsibility by prescribing a form of government; and our Supreme Court has established the status of the Islands as a part of the United States. The problem is thus larger than any party; and hence, even with a change of party, a material variation from our present policy would not be possible. In facing the situation to-day, thoughts of what might have been will be rather a hindrance than a help. A work, the very immensity of which is just beginning to be perceived by us, has been undertaken without any prospect of immediate,

satisfactory completion; but it is our task, and we have made an encouraging start.

It would be well, indeed, if all here at home could be led to join in the opinion of Americans in the Philippines, of whatever party, that democratic principles of government must be considerably modified when the people to be governed have the racial qualities, traditions, and history of the Filipinos. Unless there be a unity of sentiment among the American people, an eagerness of spirit to solve the problem in the best possible way with the sole view of the welfare of the Filipino, the experiment now inaugurated will fail. The difficulties of the problem we are only now learning to appreciate; until the conditions are better known, we should suspend judgment and certainly be less prone to destructive criticism of the pioneer service now being performed.

No amount of books, magazine articles, and lectures can transport the American at home to the Philippines, nor adequately supply the results of a practical acquaintance with the Islands. It is impossible for our legislators in Washington who have not been on the ground to realize that this group is not the United States simply a few centuries younger; and hence, in the present discussion of the question of independence, comparisons with conditions which existed just before our own Revolutionary War are apt to be misleading. Vain speculation without knowledge of facts is useless; what did happen in the Philippines could not have been prevented from happening.

The Filipinos are incapable of self-government; in their affairs they are managed by few ambitious leaders. They have not yet cultivated a sense of fair play and tolerance for those who differ in opinion. Although the gift of self-government in full measure was not possible, yet to a degree it was bestowed by granting practical autonomy in provincial and municipal affairs. Independence is a cherished ideal of the Filipinos, and that they may ultimately realize this ideal is, the writer believes, the unexpressed purpose of those who have undertaken the tutelage of these peoples. How far removed is this realization, it is beyond his power to predict; the proximity or distance of it must remain a matter of opinion. Certainty that these peoples will or will not become an independent nation is equally out of the question. For some time to come the political dependence of the Islands upon the United States must be very real. Granting independence in any near future would be a great error sure to result in serious harm; and in the policy of not attempting to fix the day when the connection between the two countries shall be merely nominal, we are pursuing a wise course. The doctrine of the consent of the governed is indeed included in our scheme of administration in these Islands to the fullest extent to which it ever laid claim in the minds of those who first propounded it, namely, the granting of self-government to all who were competent to exercise it for their own benefit and that of society. The question of the right of a higher civilization

to dominate a lower is one capable of much discussion; the only justification, surely, for such an extension of sovereignty is the material improvement and the intellectual and moral elevation of the weaker race.

The United States Philippine Commissioners have erred, if in any direction, in giving too great a degree of self-government in both provincial and municipal affairs. It is an open secret that they went farther in bestowing local self-government than the Filipino leaders themselves advised; in fact, as President Roosevelt expressed it in a message, they reached the danger point. Only, indeed, by our belief that the privilege of voting is in itself an educative force in the state and that it constantly increases the self-respect of the voter can we justify the establishment of the present form of civil government in the Philippines.

The Filipino people, taken as a body, are children and, childlike, do not know what is best for them. That they possess ideals and ideas creates a faith and a hope that ultimately they may be able to institute a republic modeled on the American lines. In the ideal spirit of preparing them for the work of governing themselves finally, their American guardianship has begun. Our political sway has not been imposed upon the people to any greater extent than was necessary; and by the very fact of our superiority of civilization and our greater capacity for industrial activity we are bound to exercise over them a profound social influence. In speaking of the future of this country, the

one thing to be emphasized throughout is that all depends upon the temper we exercise in the work which is mapped out for us. What is best for the Filipinos is the foremost consideration; and this desire to put their

THE TAFT PHILIPPINE COMMISSION
Commissioner Worcester is not present

interests first rather than to foster American exploitation has animated the United States Philippine Commission in all its legislative and administrative acts.

The solution of the Philippine problem is in the hands of men of large and generous sympathies, whose abilities as practical statesmen have been shown. Governor Taft's has been a brilliant career in which success is attributable in no small degree to a personality that won the love and admiration of the natives and the

support of all thoughtful persons. Besides the five Americans on the Commission are three Filipino members, who from the beginning have been left free to do all they could do effectively. The details of the organization of civil government will be taken up fully later; suffice it here to say that by formulating civil and criminal codes, and organizing on a comprehensive scale departments and bureaus of government which are modern and efficient, the Commission has done much in the matter of paving the way to ultimate success.

As a result of our general policy there are signs of an increased friendliness between Americans and Filipinos, and much now appears in the situation to create a feeling of cheerfulness. Bitter memories of what has been naturally still exist; blood has been poured out and money contributed; and there are Filipinos who view our presence with a feeling of dislike, the predominant reason for which is the natural idea that through the Americans they have lost an independence all but attained. Yet there is reason for sounding a cheerful note in the fact, that in spite of all, the large body of the people tolerate us even though somewhat half-heartedly; and without overrating the intensity and permanence of the manifestations of good will which have greeted our efforts, we may feel that the leading Filipinos, whether from expediency or real appreciation, are coöperating with the Commissioners and their subordinates. As we shall see, the danger

lies in the conservatism of these people, who want to do as they have always done, and in the dissimilarity of the racial qualities, traditions, history, and manners of the two peoples.

From a purely scientific point of view the experiment is interesting as an attempt to do what has never been done before with an oriental race of Malay origin in the tropics. The Filipinos will become Americanized only in the sense that they will speak English and adopt American innovations as they are introduced; the character of the people and their stronger, more individual characteristics will be retained. What is good in Philippine civilization must not be handled roughly; the Filipino himself will always remain such as he was under the Latinizing process of the Spaniards. With such considerations in mind, those in authority have been very careful not to go too far in the attempt to introduce American ideas and institutions, in spite of the demand by the press and public opinion at home for a wholesale clearance of the native customs and beliefs. Sweeping administrative reforms were found necessary; yet our government has not met with as much to change that is Malay as that which is Spanish. The Commission has attempted to establish a firm and strong government as a condition precedent to the country's political future; but, on the other hand, it has interfered just as little as possible with the customs, manners, ceremonials, and beliefs which go to make up the individuality of a people.

For nearly five years now our government has been operating a free public-school system, the cardinal point of which is the introduction of English, which the Filipino wanted, and in teaching which not the slightest attempt has been made to stamp out any of the native dialects. Our educational efforts have possibly done more to give these people a true conception of the benefits of civilization and good government than all the other influences we have brought to bear upon them; indeed, in this work is to be found the solution for a large part of the problem. Up to the present time it has hardly advanced beyond the teachings of the rudiments of English, though considerable progress is now being made in arithmetic, geography, and the other elementary branches, while in the various centers work of an advanced nature is carried on. Thus popular education, on which naturally the whole structure in this field must ultimately rest, has been strengthened and broadened, steps have been taken in the direction of higher training, and for the future, when the time is ripe, a university has been planned as an apex of the school system. Among the greatest difficulties that the promoters of free education have to contend with are the apathy of the lowest class and the antagonism of the highest. In democratic United States it has been possible to advance popular education rapidly during the past century because those who had influence were men who themselves possessed a true conception of its benefits and were able to see the whole question

in the proper perspective; in the Philippines the masses have learned little else than the catechism, and the higher classes have acquired hardly more than a veneer. Education is now desired apparently with the greatest eagerness, but when the novelty wears off and hard work is required the attendance decreases. Through Spanish misteaching education has come to have a false meaning there. Scarcely a Filipino understands its significance; his view is a narrow, social one, possibly tinged with ecclesiasticism. To turn out facile penmen, glib talkers, or formal observers of the faith will not satisfy us. For the present, at least, a purely utilitarian view of education must be accepted; yet to the American teacher now and to the Filipino reformer of the future the ideal must be a higher one, namely, development of physical and intellectual powers, formation and strengthening of moral character, widening of the sympathies, and, incidentally, preparation for citizenship. Frequently in the press of the Dutch and English colonies of the Orient, and occasionally in our American papers, opinions have been put forth to the effect that the institution of popular education in the Philippines is likely to do more harm than good, and that the people would remain better and happier without it. With this view it is impossible to agree. The writer's liking for the people and knowledge of their character arouses the hope, sincere belief in the ability, tact, and courage of the American teacher creates the faith, and personal observation and judgment confirm in him the conviction,

that the popular education of the Filipino, if not unduly hurried and if conducted along practical lines, will prove an ultimate success.

We have not only made an encouraging start in governing this distant group of sixteen hundred islands properly and efficiently and in furnishing an adequate system of education, but we have already attempted to develop their rich resources. The economic aspect of the question is by no means the least interesting. Since the writer's return, the question whether the Philippines will continue a great expense to the United States without any corresponding profit has been frequently asked, and has invariably revealed ignorance of a fact which was supposed to be generally known, namely, that the United States government pays only for the expenses of the American army of occupation and the Insular Government maintains itself from its custom and revenue receipts. The Islands are exceedingly fertile and productive, and yet the writer must confess that he is not optimistic in his belief that the Philippines will immediately pay largely in a commercial way. This question depends upon many factors. It involves a labor problem of exceeding seriousness; the probability of American colonization in the Islands; the investment of American capital; the need of new markets for American products, and the increase of Filipino wants; the character of later congressional and insular legislation; the development of means of land and interisland transportation; and such kindred matters.

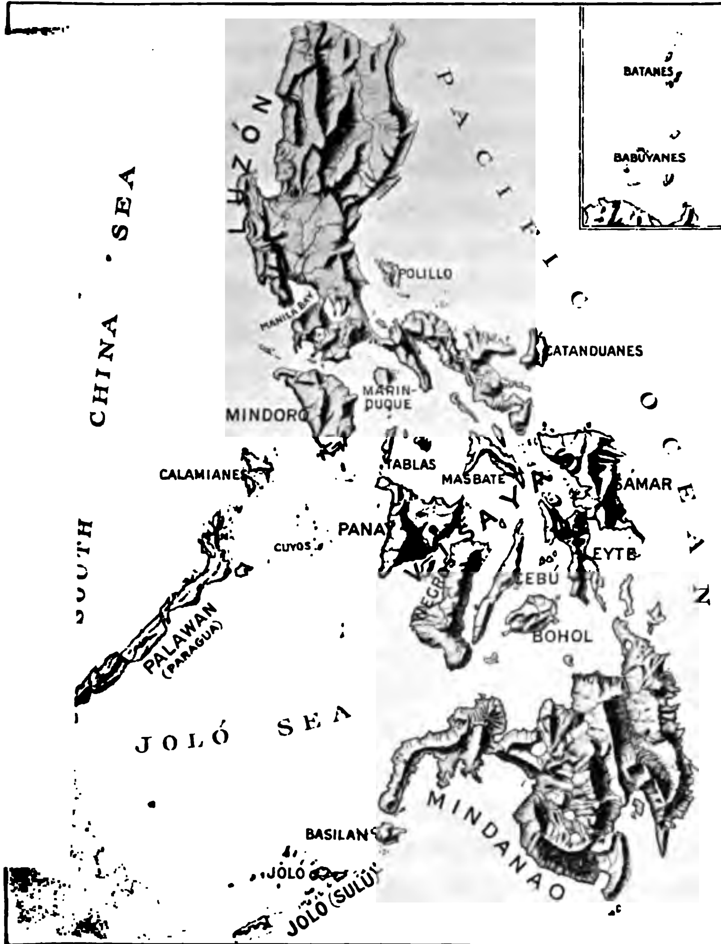
Among the resources timber is the richest, and yet owing to the condition of the country, the difficulty in getting the wood out, and the lack of labor, nearly all the lumber used for the past three years in the Islands has been Oregon pine. It would, indeed, be far easier to prove to an academic reformer that in the Philippines we have a great national duty to observe and an opportunity for individual service of trying pioneer character, than to convince a practical business man that they will pay. The wealth of this rich country may or may not under American enterprise amount to as much as sanguine Americans think, but there can be little doubt that it is being governed with a consciousness of the trust which has been assumed.

By accident the United States found itself in the Philippines. Can any one question the advantage of the change from Spanish domination to American protection? First had to come war with the rifle, then military commission with the rope, and finally civil government with the benefits of American sovereignty, —separation of church and state; division and coördination of judicial, legislative, and executive powers; rights of suffrage, writs of habeas corpus, assembly, and free speech; abrogation of obligatory military service and abolition of the practice of banishment. Spain justified her conquest here only on religious grounds and failed because she did not take upon herself in addition just that moral obligation which we have accepted.

Thirty-nine years have now passed since the close of the Civil War and the negro problem is still unsolved; at the end of a like period of time we shall be struggling with the Philippine question. In trying to solve it we must leave the time element out of consideration; and we shall be gravely disappointed if we do not look the facts in the face and thus keep from building our hopes too high. This is not saying that we must be discouraged or that we have not done much; a careful consideration of the real difficulties and complexities will show us how much has really been accomplished. One of our leading thinkers writes of American civilization in a recent work:[1] "Our people are too impatient for peerless fruitage from the slow-growing tree of liberty; we all expect sudden miracles of material and moral welfare — we get only a slow development and a halting progress." If this is true, how much less should we expect in the way of fruitage if this very tree is torn up and transplanted in the Philippines, — a foreign soil where local government has hardly taken root, and where the sanctions of order and justice which promote industrial development are scarcely understood. It is a huge and novel work — this training some six or eight millions of tropical, indolent people for self-government.

Social or rather political trustworthiness, respect for the minority, and freedom from everything resembling castes or insurmountable social or political barriers are

[1] President Eliot, *More Money for the Public Schools*, p. 56.



RELIEF MAP OF THE PHILIPPINE ISLANDS

requisite conditions for a democratic form of government; and these are lacking. In the past under Spanish domination these people were restricted by numerous social limitations, with an ecclesiastical atmosphere pervading all. In our work we must assure to the Filipino everywhere free and prompt justice and security of property in the interior, and must instill in him such moral restraint and ideal standards as will help him through the perils of an unknown freedom.

Although it is impossible in a day or in a generation even to enable these people to raise themselves from the condition of semicivilization to the rank of a civilized nation, the difficulties of our task are not insuperable. The question is a national one, and to the extent of his opportunities every citizen should do his part in assisting by encouragement those to whom has been assigned this difficult pioneer service. To judge intelligently the results, one needs to be acquainted with the situation; to possess a knowledge of the climate and other geographical conditions, especially their influence on Philippine character and civilization; to be acquainted with the history and life of the different peoples; and to know the ethnological constitution of the Islands. A clearer understanding of certain elements of native character also will lead to saner expectations as to the results of the American protectorate. Unless we inform ourselves on these matters, there is bound to be disappointment in the future. And yet how is the person at home to obtain this clearer understanding

from the mass of conflicting opinions which he hears? This is a difficult question to answer. To one the Filipino is almost inhuman, detestable in his cold-blooded warfare; to another he appears Western-wise, childlike, gentle. A maze of contradiction is encountered by one who studies the Filipinos. To one man our endeavor to govern and educate him is to oppress him, to uncreate him; to another it is to teach him really to live.

With a view toward helping to gain this better understanding of the true situation these chapters are written. The plan of presentation is what has seemed to the writer simple and natural: first, a consideration of the general geography, treating of the location, size, and physical features of the various islands, mountain and river systems, volcanoes and earthquakes; and next, such a treatment of the discovery, settlement, and history of the Islands as to give a background of information sufficiently substantial for a proper setting for later developments. Then follows a consideration of these later developments,—the end of Spanish dominion, the beginning of American rule, and events under American sovereignty to date; a discussion of the commercial geography, products, resources, and possibilities; of the climate, meteorological conditions, and storms; the question of public health; and a description of Manila itself. Attention is later directed to a study of the people, their characteristics and capacities, their superstitions and religion;

an examination is made into the former method of government and administration, native and Spanish, together with a survey of our own work of establishing and operating the present systems, insular, provincial, and municipal; and finally, an account is given of the educational work, the justification for introducing English, the kind of training needed, the results and prospects, with a concluding estimate of what we have already done and what the outlook is.

CHAPTER I

GENERAL GEOGRAPHY

This group of more than sixteen hundred islands forming the Philippine archipelago is situated almost precisely on the opposite side of the globe to our Atlantic coast, eleven thousand miles distant from and thirteen hours four minutes earlier than New York, southwest of Japan and Korea, some six hundred miles southeast of China, and a few miles northeast of Borneo. It is washed on the north and west by the China sea, on the east by the Pacific, and on the south by the Celebes sea. With its southern extremity less than 5° and its northern limit 21° north of the equator, it is situated wholly within the tropics and extends some eleven hundred miles over a latitudinal expanse equal to that between the southern shore of lake Superior and the northern coast of the gulf of Mexico; while the extreme breadth, between 116° and 126° east, nearly seven hundred miles, is greater than the longitudinal distance between Philadelphia and Indianapolis.

The total area is 127,853 square miles, seven thousand square miles greater than that of the British Isles; or, to use an American standard, larger than the combined areas of the New England states with New York and

New Jersey. And taken together with the waters which surround and are included within the treaty lines of boundary, the Islands extend over a space embracing roughly 800,000 square miles of the earth's surface.

PHILIPPINE VEGETATION

Of the total land area it is computed that the combined extent of 1583 of the 1600 islands is less than 6000 square miles, thus leaving almost the entire land portion distributed among the comparatively few large islands. Beginning at the north, the eleven islands with an area of 1000 square miles or more are Luzón (43,075), Mindoro (4050), Masbate (3872), Sámar (5198), Panay (4752), Leyte (3872), Palawan (4839), Negros (4839), Cebú (1688), Bohol (1400), Mindanao (45,559). Mindanao is a little larger, and Luzón a little smaller, than Pennsylvania; Sámar, Negros, Panay, and Palawan are each about the size of Connecticut; Mindoro,

Masbate, and Leyte are each of the same area as Porto Rico; while the remaining two, Bohol and Cebú, are each the size of Rhode Island.

The country is everywhere very mountainous, the chief ranges running along the greater axis of each island, generally speaking, with several arms branching therefrom. Thus their general direction is from north to south, with more or less inclination to the east or west, according to the general direction of the largest islands of the archipelago.

The mountain system of Luzón comprises principally three large ranges, the nucleus of which is the Caraballo

COCOANUT GROVE

Sur. They are (1) Caraballos Occidentales, which form the Pacific-China sea watershed of northern Luzón and extend north for a distance of about 150 miles, dividing

into two branches, the Cordillera Central and Cordillera Norte, the northernmost peak of which, Mt. Irada in the Babuyan island, is only ninety-three miles from Formosa; (2) Sierra Madre, or Pacific coast range, which forms a continuous chain of mountains from the Caraballos de Baler to cape Engaño, the extreme northeastern point of Luzón, and is the longest continuous range in the archipelago; (3) and a third range starting from the common point, the Caraballos Sur, and extending south, one branch traversing Tayabas province, the other the provinces of Camarines, Albay, and Sorsogón, and terminating in the spurs of the volcano of Bulusan.

Besides these three principal ones are two other ranges worthy of mention, — the Zambales range, which, starting at cape Bolinao, the extreme northwest point of Luzón, follows closely the China sea coast to the end of the Bataán peninsula, fronting Corregidor, the promontory at the entrance of Manila bay; and the Tagaytay range, which forms the boundary between Cavite and Batangas provinces and contains the Taal volcano.

While the larger islands have defined systems of their own, these are brought by means of submarine ranges into harmony with the general scheme of the archipelago. The mountains of Marinduque, Burias, Masbate, Romblón, and Ticao are simply elevated portions of the hidden ranges connecting Luzón with the systems of the Visayan group of islands, including Panay, Negros, Cebú, Leyte, and Sámar, which in turn

Pagsanján River

are continued in the lofty Cordilleras of Mindanao to the southeast, and with less elevation in the hills of Basilan and the larger islands of the Sulu archipelago to the southwest. From Luzón, too, through Mindoro, the Calamianes, and the long narrow island of Palawan, extends another system, terminating with the peak of Balábac in the Sierra Empinada in the extreme northwestern part of our possessions, less than fifty miles distant from the northernmost point of Borneo.

The island of Panay has a single range extending from the northern to the southern coast, separating the province of Antique from Cápiz and Iloilo and reaching an altitude of more than seven thousand feet. About midway it sends a spur to the east which forms the boundary between Cápiz and Iloilo. Various peaks of an elevation of four thousand feet and upwards are to be found in this chain.

Negros is traversed by a high range from the northwest to southeast, dividing it into two parts so completely as to form naturally two narrow provinces. In this system the volcano Canlaón or Malaspina is a conspicuous feature.

Cebú has a spinelike chain similar to that of Negros, almost parallel to it, and dividing the island likewise into the eastern and western halves.

Bohol has no single well-defined range, but several short ones traversing the island from the northeast to the southwest and giving a general mountainous character to the surface.

Tropical Vegetation on the Pagsanján River

Leyte and Sámar are traversed similarly by ranges, continuations of the system of southern Luzón, running the length of the islands from northwest to southeast, with numerous spurs sent off on both sides, making the land surface distinctly a broken one.

The system of Mindanao comprises four distinct chains: the eastern in Surigao, which forms a Pacific coast range running the entire length of the island; the central eastern, which extends north from Butúan and constitutes the watershed of the great river systems of Agusan on the east and Pulangui on the west, and is the boundary between Surigao and the provinces of Misamis and Lanao; the central western, which branches from the latter range at the lofty volcano of Apo, 10,312 feet high, and, following the northern boundary of Cotabato province from southeast to northwest, intersects the western range and travels the entire length of the Zamboanga peninsula to the Basilan strait, where it ends, to rise again in the larger islands of Sulu; and, lastly, the western, which starts at the head of Iligan bay on the north and, cutting across the island to the south, traverses the peninsula inclosing Illana bay.

The Philippines, it is worthy of note, are united with the Asiatic archipelago at three different points where the straits filled with islands reach but little depth, namely, north of Borneo by the islands of Balábac and Palawan, on the northeast of Borneo by the island of Joló, and on the northeast of the Celebes by the islands of Sanquin and Talut. The whole Philippine group,

without doubt, therefore, belongs to the same geographical region as Borneo, Sumatra, Java, and the other members of this extensive archipelago, and hence to Asia rather than to Oceanica. In bearing out this view, the analogy between the situation of the Sunda islands, the Celebes, the Moluccas, and the Philippines with reference to Asia, and that of the Antilles to America, is evident.

BANYAN TREE

The unique connection that exists between the various islands which lie in the waters separating Asia and Australasia has been shown by a writer who has treated the subject in a most interesting manner.[1] The greater part of the Philippines, as is true of Java and other islands of this general group, has been formed by volcanic action; and a semielliptical volcanic belt may

[1] Wallace, *Malay Archipelago*, Chap, I.

be traced in this Asiatic archipelago, passing through Sumatra, Java, and the neighboring area, and then up through the Philippines. These tropical islands of volcanic origin all enjoy a uniform and very similar climate, are covered with luxuriant vegetation, and are subject to earthquakes, which recur continually with slight shocks at intervals of a few weeks or months,

ON THE IMUS RIVER

and more severe ones, shaking down whole villages and destroying life and property, sure to happen in some part of the volcanic belt during the year. The Philippines, which agree in many respects with Asia and the Asiatic archipelago, present on the other hand certain anomalies which seem to indicate that they were separated from the mainland at an early period and have since become subject to various revolutions in their physical geography.

Nowhere is there a more interesting, almost entirely unexplored field for the geologist than here. Judging from the distribution of igneous rocks in the archipelago, volcanoes dynamically powerful have exercised a marked influence. As to the number of them there is considerable diversity of opinion, some putting it as

A Country Road near Dagupan

high as fifty, — twenty of which are more or less active, and thirty extinct and dormant. But in the absence of data from accurate surveys, it seems wise to accept the more conservative estimate of the Jesuit fathers connected with that admirable institution, the Manila Observatory, now the seat of the Philippine Weather Bureau, who state that there are twenty-three volcanoes in the group, eleven of them more or less active.

In the islands north of Luzón and only a short distance south of Formosa, are two active volcanoes, which are known among mariners and natives as "smoking mountains"; and similarly named is the well-defined cone near cape Engaño, the extreme northeastern point of Luzón, which, however, has not been observed smoking since 1860. Farther south, near Manila, is the symmetrically conical Aráyat, now dormant, in sight of which most of the Philippine insurrections took place; and the magnificent Banájao, also dormant, which looms up over the lake of Bay; and still farther south, in the extreme southeastern part of the island, is Bulúsan, the culmination of the third great mountain range of Luzón, a second Vesuvius with its double cone. The two most important active volcanoes in the island remain, — Mayón, in Albay province, just north of Bulúsan and in the same range, and Taal, situated in lake Bombón in the Tagaytay system, readily accessible from Manila. Mayón is the most beautiful specimen of the volcanic cone on a large scale that it has ever been the writer's privilege to see; it is the realization of that ideal schoolboy conception of what a volcano ought to be, as it rises majestically with perfect symmetry from the center of a great plane to the height of nine thousand feet, its lofty crater enveloped in and covered by a great cloud of vapor. Frequent emissions of ashes accompanied by lava flows occur, and the eruptions with severe shocks associated with them at times have been very serious. One of deadly character took place

Mayón Volcano

in 1814, which buried practically whole towns under its streams of lava and ashes, and destroyed twelve hundred lives. During the last decade of the preceding century there were light eruptions; and in June, 1897, a violent eruption lasting twenty-four hours caused the loss of three hundred and fifty lives and much property.

LARGEST CRATER, TAAL VOLCANO

Taal is also remarkable, with its once comparatively large crater and several other small extinct ones near by, forming in the lake an island of some two hundred and twenty square miles. The crater is oval in form with a major axis of a mile and a half; its walls are steep, and on the crater floor are several small cones, only one of which, however, is active, and this simply

to the extent of emitting great quantities of vapor. There are within the crater also three boiling lakes containing metallic oxides and salts in solution, which give to the waters of the smaller lakes a pure emerald green color, and to those of the larger a reddish-yellow tint. Though this volcano has been in an active state from time immemorial, no serious eruption has occurred since 1754.

Concerning the remaining volcanoes little is known. Mt. Apo in Mindanao, which towers to a height of ten thousand feet or more, gives evidence of its activity by numerous jets of sulphurous vapors that tower cloudlike over the summit. Its name, Apo, signifies in the Tagálog language both air and God, and its appearance bespeaks the real appropriateness of such an appellation. Very few have ever ascended it;[1] and among the difficulties in attempting an ascent is the unwillingness of the natives to act as guides, for they believe it is the abode of an evil spirit.

Seismology is a subject of very special interest in the Philippines and one that has received during the past twenty years careful attention at the hands of the Jesuits connected with the Observatory; the result of which systematic study has been the collection of a large amount of suggestive and valuable scientific data on this matter of earthquakes. Certain laws as to the

[1] A Frenchman in 1880, two German scientists in 1882, an Englishman in 1884, and two Americans in 1900 have, it seems, been the only white people to make the ascent.

modification of the direction in which seismological disturbances travel as the result of local peculiarities of conformation have been deduced; the influence particularly of mountain ranges has been shown, and the results of other observers engaged in the same work in different parts of the world confirmed. Under American rule this study has been officially recognized, provision has been made for better instruments, and some ninety official earthquake stations have been established.

Manila is so situated that it experiences almost all the shocks radiating from the different centers of Luzón, being no more than thirty-five miles north of the active volcano Taal and a little farther from the extinct ones, Banájao and Aráyat. The ground of the capital is low and soft and, in addition to the Pasig river, traversed by a network of creeks or *esteros*. The total number of earthquakes registered there during the eighteen years between 1880 and 1897 is two hundred and twenty-one, an average annual number of twelve. The most serious one within the previous century occurred in 1863, the shock of which lasted half a minute, and by the falling buildings caused four hundred deaths and injuries to two thousand others. The ruins from this and other earthquakes are still to be seen within the city.

For the purpose of the seismo-meteorological service now organized under our government the archipelago is divided into four districts.

The first includes Luzón, except the southern provinces, and Mindoro, and may be characterized as the

Gorge on the Pagsanján River

Taal district. This region was visited by many destructive earthquakes in the seventeenth century, one lasting for the extraordinary period of seven minutes. In 1645 a severe earthquake laid almost the entire city of Manila in ruins; and a subsequent one in 1658 destroyed those buildings which survived the preceding shock. During the eighteenth century several churches were thrown down; and cracks in the walls surrounding old Manila, caused by these disturbances, may still be seen. In the last century, previous to the active period of 1880–1897, already mentioned, there were several isolated disturbances, one in 1852 particularly serious, which did great damage throughout Luzón. A point of interest is that nearly all of these accompanied eruptions of Taal volcano.

The second district includes the southern provinces of Luzón, certain adjacent islands, Masbate, and the northern part of Sámar, and may be characterized as the Mayón district. Here are grouped nearly all of the most important seismic centers of the archipelago, and here, too, have occurred numerous serious disturbances.

The third district comprises the islands of Negros and Panay and the western part of Mindanao. Comparatively few earthquakes have occurred in this region.

The fourth district embraces the southern part of Sámar, the islands of Leyte, Cebú, Bohol, and the greater part of Mindanao, and may be designated as the Apo district, though there are various other volcanic centers in this region. Numerous destructive and

Benguet Road

WATERFALLS, LUZÓN

violent shocks have occurred here at various times, but accurate data, particularly as to the Mindanao portion, are lacking.

As we should expect to find in a country of volcanic origin, the islands abound in mineral springs, the waters being medicinal in character and ranging in temperature

from cold through various intermediate degrees to boiling. By the deposits upon the rock surfaces adjoining, evidence is to be had of the existence of iron, copper, and other minerals in solution in these springs. The best known, perhaps, are Los Baños, on the lake of Bay, close to Manila, an analysis of the waters of which shows the composition to be very similar to that of the Carlsbad products.

To understand the rough mountainous character of the interior of most of the larger islands is of prime importance in paving the way toward an intelligent

A River Canyon

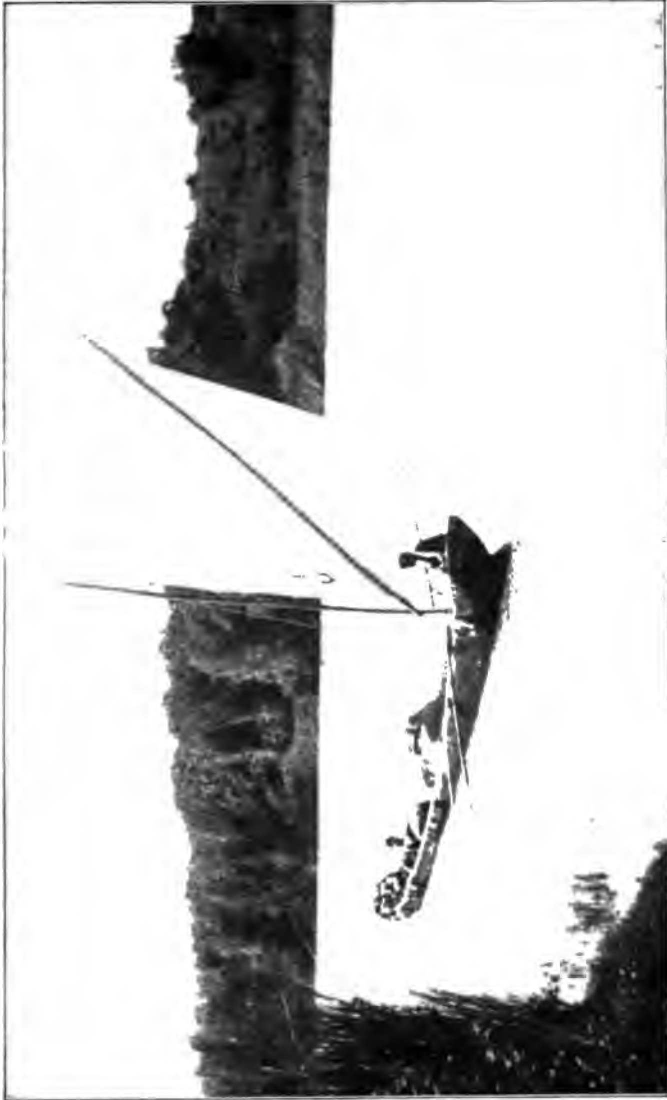
discussion of the physical aspects of the Philippines, and particularly of the political and industrial phases, for these rugged natural features have taken an important part in creating conditions which have exercised

a direct and powerful influence upon the very life of these Filipino people. But there are also broad plains, narrow valleys, and swamps, through all of which innumerable streams take their course. In a tropical country where roads are expensive to build and more so to maintain, on account of the heavy rainfall, the water courses form the highways of commerce. Yet few of the rivers here are navigable by seagoing vessels; others can be used by smaller craft only during the rainy season, when there is sufficient water; and others again merely in the dry season, when they have ceased being torrents.

ALONG THE GOVERNMENT ROAD TO BENGUET

Four principal river systems effect the drainage of Luzón:

The Cagayán, which has its source in the south Caraballo mountains in the center of the island and, running in a tortuous stream to the northern coast, drains with its tributaries the entire northeastern half of the island, an area of sixteen thousand square miles, — equal to



A Pasig River Boat

that of Massachusetts, Rhode Island, and Connecticut. Like the Nile, this river overflows its banks annually, thus fertilizing the Cagayán valley and making it the

RICE TERRACES

richest tobacco district in the Philippines; yet the sand shoals at the mouth, constantly shifting, frequently close the entrance to navigation.

The Agno, which rises in a mountainous range nearer the west coast and some fifty miles from the source of the Cagayán, drains the narrow intermountain areas of Benguet and the central valleys of Nueva Écija, Pangasinán, and Tárlac, and empties by two mouths into the gulf of Lingayén.

The Abra, which starts in the Cordilleras of Lepanto-Bontoc and Abra, courses across the narrow intervening strip of Ilocos Sur to empty into the China sea.

The Pampanga, which has its beginning in the same range as the Cagayán, flows in the opposite direction, northward, through an extensive fertile plain dotted with populous villages, and empties by some twenty mouths into Manila bay.

The island of Luzón is further drained by the lake of Bay, which has its sea outlet through the Pasig to Manila bay.

Mindoro, Sámar, Cebú, and Letye have each from ten to sixty rivers, which aside from the matter of drainage are not important.

Panay has two important streams, — the Panay and the Jalaur; the former, one of the most majestic in the

A River Scene

archipelago, with a volume equal to that of the Cagayán, drains the northern portion of the island, while the latter, also of great size, drains Iloilo province.

Negros has only one river of appreciable magnitude, the Danao, which rises in the central range and, flowing east to the sea, drains the eastern slope.

Mindanao has two great rivers,—the Rio Grande and the Agusan; the former, slightly longer than the Cagayán of Luzón and exceeding it in volume, rises in the center of the island, drains this central portion, and empties on the west coast by five mouths; while the latter, the third in size in the archipelago, rises at a distance of some twenty-five miles from the southern coast and has its outlet on the northern coast. This island is famous for its lakes, particularly Lanao, which is the center of a large Moro population and is historically associated with the struggles between Christians and Moslems during the period of the Spanish contest, and between these Moslems and our American troops of recent date.

CHAPTER II

HISTORY

Just as many important discoveries have from time to time been incidental to the real purposes which animated the explorers in the efforts to realize their theories, and just as our own country accidentally became known to the European navigator in search of oriental riches, so were the Philippines unexpectedly found lying in the path of that skillful, fearless explorer, Magellan, while on an expedition in the interest of the Spanish crown. Portuguese by birth, he lost favor at the court of his own sovereign by reason of the jealousies of certain influential men of the realm, and becoming a naturalized Spaniard, he thus gained for Spain the group of islands which both by their geographical position, in accordance with an agreement between the two countries, and by the nationality of the discoverer should have become the possession of Portugal.

At the end of the fifteenth century one great source of wealth in the Orient attracted the attention of Europe. Merchants by a few successful ventures had realized fabulous profits; shrewd masters of vessels which made the journey for these same traders had

themselves received handsome returns on their private investments, and had spread reports of the existence of an eastern El Dorado; and various adventurous spirits had already started upon a search which offered so many inducements, while others were hastening to follow. The objective point of all these voyages was the Spice islands, the center of the spice trade, of which the profits had now become so widely known and so generally coveted.

But although the attractions were great, yet the difficulties attending voyages to the East Indies were increasing, for obstructions in Egypt were becoming serious and the ascendency of the Turks after their conquest of Constantinople in 1493 menaced the security of goods sent by this eastern route. A heavy premium was thus held out for the discovery of an all-sea course to these islands.

Efforts under such incentives were numerous and, as we know, successful in discovering a western route, and coincidently western lands. Diaz and da Gama accomplished this for Portugal, and Columbus in endeavoring to do so for Spain found America itself. These unexpected developments in the search for an all-water route to the spice center naturally distracted the interest which had concentrated upon this particular industry itself, and led to the broader speculations as to the possibilities and significance of the recent discoveries of extensive lands hitherto unknown. The desire to push these enterprises further and to define more

accurately the limits of the new lands, to seek for additional territory which might perhaps exist, and to add all this potential wealth to the mother country, while at the same time reaping the apparently enormous private harvests, became general; and concessions to search for unknown lands were freely granted.

Simultaneously with the birth of this new interest in discovery, however, and by the very reason thereof, arose the solicitude on the part of the two great maritime nations of the day, Spain and Portugal, as to their respective rights in the new dominions; the former desired a clear title for the foundation of her colonial missions, and the latter was jealous of retaining the valuable possessions in the East which she had already acquired by right of discovery. Pope Alexander VI was consequently appealed to as arbitrator, and he, desirous of avoiding any trouble between the two great Catholic countries, freely granted in the Demarcation Bull of May 4, 1493, the right to Ferdinand and Isabella to explore and take possession of all unknown and heathen lands west of a certain meridian line in the Atlantic, and to King John the title to all newly discovered territory east of that line. This definition of the field for discovery and the location of the dividing line as a hundred leagues (approximately four hundred miles) west of the Azores, nevertheless, failed to meet with the approval of the Portuguese king, who claimed the right by a previous treaty with Spain in 1479 to a larger field for exploration; and as a result of his

objections the line of division was fixed at a distance of three hundred and seventy leagues from the Cape Verde islands, and the general agreement as thus modified was embodied in the Treaty of Tordesillas, June 7, 1494. The real significance of Alexander's decision, however, was not perceived at the time, and it remained for Magellan in his explanations to King Charles of Spain, when he was seeking aid from this monarch to fit out an expedition in search of the western route to the Moluccas and the home of the spices, to show that the world had thus been divided into hemispheres, with Spanish rights of exploration and accession supreme in one, and Portuguese in the other. Thus it followed that Spanish expeditions sailed to the west and Portuguese to the east on their tours of discovery, and conquests were made in these respective fields.

On a previous expedition in 1511, Magellan had been present at the taking of Malacca, in the Malay peninsula, and heard of the islands near by[1] "where they gather cloves and nutmegs"; and later he received from his intimate friend, Serrano, who was leader of the expedition sent out by Portugal in search of these islands and who died on the return voyage, a full account of the discovery of the Moluccas. In his letters Serrano doubled the distance from Malacca to the Spice islands in order to add to his reputation as a navigator and increase his reward from the king; and Magellan,

[1] Antonio de Morga, *The Philippine Islands, Moluccas, Siam, Cambodia, Japan, and China*, p. 12 *et seq.* Cited hereafter as Morga.

certain of his ability to prove his theory as to the existence of a route by the west, and relying upon the information and distances as given in his friend's letters, proved to the Spanish king that the Moluccas were within the areas granted by the pope to the crown of Castile for exploration, and that the right of conquest

ROUTE OF MAGELLAN'S FLEET IN THE PHILIPPINES

of them was his in accordance with the decision of Alexander. Conscious of the possibilities of this venture, strongly desirous of making these rich islands his own, and willingly persuaded by a man of such enthusiasm and confidence, King Charles assured Magellan of the necessary aid. A contract was entered into, by which the king was to have a certain share of the trade

profits, according to the number of islands discovered, and also title to the lands, with Magellan as governor; and a fleet of five vessels, the largest of which was only one hundred and thirty tons burden, with a crew of two hundred and thirty-four men, was fitted out.

The little fleet, composed of the *La Trinidad*, commanded by Magellan himself, the *San Antonio*, *Victoria*, *Santiago*, and *Concepción*, left San Lucas, the port of Seville, on August 10, 1519, and mapping a course along the African coast and past the Canary islands, reached Sierra Leone. Following then the South American coast, it arrived at Rio Janeiro in December, four months out from Spain. Severe cold now compelled Magellan to winter in the San Julian river, and here he remained five months. From the beginning difficulties similar to those which Columbus had experienced had beset his path; jealousies, discouragement, superstitions, and mutinies among the sailors coupled with shipwrecks combined to dismay him. One ship was lost in a storm and another deserted, so with only three vessels he followed the labyrinthine course between the islands at the extremity of South America, discovering here the straits which bear his name, and passed on to the broad Pacific, which he reached still early in the year 1520.

Plain sailing was now before him, and some three months later he reached the group afterward named the Ladrones by Legaspi, owing to the thievish character of the natives. But without lingering Magellan continued

westward and in March reached Butúan, on the northern shore of Mindanao, where he landed and, raising a cross on a small hill near by and celebrating the first mass in the Philippines, took possession of the island in the name of the king of Spain, and began to win over the people to Spanish sovereignty.

MAGELLAN MONUMENT ON MACTÁN ISLAND

Hardly had he become acquainted with the place, however, before he was convinced, from the glowing accounts given him of the wealth and fertility of an island called by the natives Sabo, that fairer lands lay to the northward; and accordingly, setting out with a native chief and some of his Spanish followers, Magellan proceeded north and entered Cebú harbor in April, 1521.

Hostility was at first shown the newcomers by the Cebuans, who gathered to prevent their coming ashore, but through the good offices of the Butúan chief

friendliness replaced ill-feeling, formal oaths of good will with drinking of blood each from the other's breast were exchanged between Magellan and the native king, and a treaty made in the name of Charles I of Spain. The friars of Magellan's party began at once to teach the people, and many, among them the king himself, were baptized.

In his zeal to cement the friendship of these natives Magellan promised them aid in carrying on their war against the inhabitants of the neighboring island of Mactán, and for the purpose of impressing upon them the superiority of the Spanish soldiers resolved to make the expedition accompanied only by a few of his own men. Arrangements were quickly completed, and less than three weeks after his arrival at Cebú he started on an enterprise which was to prove disastrous; for in his eagerness he had not reckoned on the size of the enemy. A landing by night was effected, but at daybreak the natives swarmed the shores and by force of numbers repulsed the little group and killed many, among them Magellan. As a completion to the catastrophe, Barbosa, who succeeded to the command, and a number of his officers, upon their return to Cebú, were treacherously put to death by the Christian king, who had invited them to a feast.[1]

So few Spanish soldiers now remained that the *Concepción*, the poorest of the three vessels, was sunk in the harbor, and the long return voyage from the San

[1] Morga, p. 14.

STATUE TO MAGELLAN

Lazarus islands, as Magellan had named this group, to Spain was begun. On the way Portuguese in the island of Ternate were encountered and difficulties experienced; but continuing their route by way of India in one vessel, the *Victoria*, under the command of del Caño, the survivors of the famous expedition reached Seville in 1522, three years from their departure, after having accomplished the first circumnavigation of the globe.

KING PHILIP II OF SPAIN

Various later expeditions were then fitted out at intervals, some from Spain, others from Mexico, one of which, in command of Villalobos, is of especial interest from the fact that the island which he reached — Sámar, or Leyte, as other authorities claim — he called "Filipina" in honor of Prince Philip; and from this the name was extended to the whole group shortly afterward by Legaspi, a Spanish nobleman residing in Mexico, whose name was to become associated with the establishment of Spain's dominion in these "Philippines." For Philip, soon after ascending the throne,

sent out an expedition to settle this country named in his honor and selected Legaspi as leader.

An expedition capable of withstanding hardship, including some four hundred soldiers and a few of the Augustinian friars, was accordingly fitted out, and sailed from Navidad, Mexico, November 21, 1564, to found the rule of Spain in the new possessions.

Leyte, Bohol, and Mindanao were visited, and later, contrary to the warning of his advisers, Legaspi dropped

OLD WALL, CITY OF CEBÚ

anchor in Cebú harbor. The date was April 27, 1565, and the Spaniards were met with distrust and signs of hostility on the part of the natives. In a few hours, however, Legaspi succeeded in forcing his way to the city and capturing it, and within a few months he had won the people over and brought about complete peace.

For years all went well; but Spain's fierce rival in all these early discoveries, Portugal, gave trouble. As

we know, the archipelago by the decision of Pope Alexander was in the Portuguese field of exploration; yet Spain was unwilling to relinquish control, claiming her right by discovery and expressing her determination to uphold this claim, if necessary, by force of arms. Legaspi was later put to such necessity and was successful; and though the Portuguese continued to be troublesome, their claim was never realized.

Cebú was made the first seat of the general government, which was transferred in 1569 by Legaspi to Iloilo. Here he became governor general and started the work of further exploration and pacification. Rumors reached him of the existence of a great, rich island to the north, and to verify them he sent his grandson Salcedo with another officer to investigate. Upon their arrival in what is now Manila the two were well received by both native rajahs, though later an unsuccessful attempt at resistance was made by one of them; and Salcedo, after visiting other parts of the island, sent word to Legaspi, who during this period was administering affairs in the central Visayan islands in a way that enlisted the confidence of the natives, to come north. Leaving affairs in the hands of the native chiefs now ruling for Spain, he proceeded to Luzón and founded, in 1571, *Maynila*, later Manila, the present capital.

From the new center, Legaspi carried on the work of pacification in the provinces of Luzón and surrounding islands, sometimes by peaceful means, often aided

Legaspi-Urdaneta Monument

by the industry of the monks, and again by force. The lands were apportioned to those who had pacified and settled them; governing heads of provinces and towns which were founded were appointed in the name of the crown; and bodies were chosen to provide for exigencies and raise money for the royal treasury. The rate of tribute for all the islands was fixed by Legaspi; arrangements for yearly voyages to New Spain for supplies were completed; and various other matters relating to the conversion of the people to Christianity and the administration of their affairs determined. In the midst of this important work Legaspi died, in 1574; his death marks an era in the history of the Islands, for through him Spanish rule first became established there and of his efforts permanent results remained.

Without infringing upon the subject of later chapters treating of the different peoples of the Philippines, we may pause here for a brief study of the inhabitants as they existed previous to the period of Spanish domination, which will be of aid in determining later the character of this rule and its effect. The Filipinos to-day belong to two distinct families at least, the Negrito and the Malayan, and possibly a third, the Indonesian, may be added.[1] During this first stage the several racial components which later merged are clearly distinguishable; they have not yet been mixed

[1] Authorities differ as to the former existence of this people; the weight of opinion, however, tends to a confirmation of the view that the Indonesians were a component family.

in the mortar of Spanish conquest. Our earliest glimpse, indeed, reveals a race of very low type populating the entire archipelago, from which are descended the Negritos, or little negroes,—small, black, extremely shy, and without fixed abodes, with closely curling hair, flat noses, thick lips, and clumsy feet. These aboriginal savages, after a long period of undisturbed existence, were later either killed or forced into the mountains by the Malayan invaders, who form an important ethnological element.

Others again, fewer in number, which the writer, with the better authority, is inclined to accept as Indonesian descendants, are confined to the single large island of Mindanao and are not so well known. They are physically superior to both the Negritos and the numerous Malayans, and are fairer skinned, taller, and better developed, with higher foreheads, larger noses, more regular features, and often full beards. Many of them are clever and intelligent; some fierce and warlike; others, with happier environment, peaceful and industrious. Compared with the Negritos, who are dwarfs averaging about four feet in height, these Indonesians are giants, often six feet tall.

The large majority of the people are unquestionably Malayan; but to-day the race is not found pure in any island, and even at this earlier time intermarriage with Negritos, Indonesians, Chinese, Japanese, Arabs, and, to an extent, with the Spaniards themselves, had begun. Three invasions by the Malays are supposed by some

to have occurred:[1] the first, of people resembling the Dyaks of Borneo (particularly in barbarous practices such as head hunting), from whom the present powerful heathen Igorot tribes of northern Luzón may be descended; the second, similar to the previous one before the arrival of the Spaniards, bringing the stock of the existing Tagálog, Visayan, Bícol, Ilocano, and allied tribes; and the third, of Mohammedan Malays or Moros, probably an immigration from Borneo, which was interrupted by the coming of the Spanish. All the Filipinos of Malayan extraction are brown in color, of medium stature, and have straight black hair; in complexion they are darker than the Indonesians and lighter than the Negritos.

Essential race characteristics do not change in a day even though modification takes place as time goes on; and the Malay race in the Islands to-day, while in many cases far removed from the savage state, still retains much that was associated with this primitive condition of existence. The same qualities evident now — unreliability, suspiciousness, treachery, craftiness, and superstition — are mentioned in the early Spanish analyses of native character; indeed, the colonists' first opinion of the Malay may be pretty accurately stated in the terms of a more recent epigrammatic characterization as "half child and half devil." Yet, if such they were, all the more effective and careful must have been the early work of the Spanish trainers, civil and ecclesiastical, who

[1] Blumentritt, *Die Philippinen.*

accomplished, as we shall later see, truly wonderful results in the next half century following the death of Legaspi.

The natives, when the Spaniards first became acquainted with them, had no strong political or social organizations; there were no well-constituted native states, but rather a system of clans and nomadic tribes, the heads of which were despotic and the offices hereditary. Classes existed, including the nobility, composed of the chiefs of these groups, or *barangays*, their kinsmen, and descendants; the free natives made up the middle class; and the slaves and serfs belonging to both nobles and plebeians constituted the lowest class. Intermarriage between the classes was to an extent possible, but was not common. A crude system of justice was in operation, by which disputes were decided by representatives chosen from the *barangays* concerned, on the basis of their unwritten usages; and crimes of a serious nature, especially robbery, were severely punished, sometimes by reduction to slavery, again by death.[1]

The natives were familiar with primitive methods of gold, silver, and copper mining; they understood the manufacture of simple articles of ornament, swords, and crude agricultural implements; and had acquired the art of weaving cotton, silk, and pineapple fiber. Writing was early known in the different islands, according to the Arabic fashion from right to left, in characters which expressed the meaning intended "as fully and as easily as is done with our Spanish alphabet."[2]

[1] Morga, p. 296 *et seq.* [2] *Ibid.*, p. 294.

Small boats hewn from trees, and larger sailing craft were used on the numerous streams and water bodies; and trading was carried on between the natives and the Bornese, Japanese, and Chinese. Money in a distinctive form was not yet known to them, and gold dust was used as a medium of exchange.[1]

Agriculture was an industry followed by some, and rice, sugar cane, cocoanuts, native potatoes, and the like were produced. Water buffaloes, goats and deer, dogs and cats were the domestic animals; horses and cows there were none. Fishing and hunting were carried on, and bows, arrows, and spears were commonly used both in the chase and against the enemy.[2]

Family life was of low standard, and the sanctity of the matrimonial relation was hardly understood; unmorality, however, rather than immorality, perhaps, existed.

Except in Sulu, Mindanao, and Manila, where Mohammedanism had already gained a footing, heathenism held sway. The sun and the moon, different creatures, and various objects were worshiped. No common temples or public places for prayer were known, for each had his household gods;[2] superstition reigned supreme.

Such is the picture painted by old chroniclers and travelers of the conditions previous to the advent of the Spanish; the influence of the latter and the changes they effected will be later seen.

[1] Montero y Vidal, *Historia de Filipinas*, Vol. I, p. 63 *et seq.*
[2] Morga, pp. 305, 306.

CHAPTER III

FROM THE DEATH OF LEGASPI THROUGH THE INTERVENING PERIOD TO THE UPRISING OF 1896

On the death of Legaspi a sealed dispatch from the High Court of Mexico was found among his papers naming Lavezares as successor to the governorship. Mexico, or New Spain as it was called, really governed the Philippines during this earlier period, and hence we must conceive of the Islands then as a dependency of a dependency, governed only indirectly by distant Spain. Particularly in a legislative and a commercial way did this group become closely connected with Mexico rather than with the mother country, and we shall see the ill effects of such an unwise scheme of administration.

With the advent of the new governor general various events of importance began to take place. A Chinese invasion first demanded the serious attention of Lavezares, and by its threatening proportions caused deep concern among the Filipinos. The Chinese people had acquired dominion over certain parts of the archipelago some time previous to the Spanish conquest, but later had relinquished their control either voluntarily or necessarily. They continued to carry on trade with

the Islands, however, and it was by the capture of one of the junks returning from Manila that a certain Chinese buccaneer, Limahong, learned of the Philippines and the ease with which the Spaniards had taken possession of the Islands, and determined to wrest them from the latter. A fleet of sixty or more war junks was accordingly fitted out, carrying some four thousand

OLD FORT AT ZAMBOANGA

fighting men, fifteen hundred women, a number of artisans, and necessary food and other supplies which might aid in this expedition of conquest.[1] It reached the northern coast of Luzón in November, 1574, and after a short stay turned southward, making the capital its objective point.

On account of their cruel treatment of the natives in the north, however, the arrival of the Chinese soon

[1] Montero y Vidal, p. 72 *et seq.*

became known in Manila and preparations were made to repel them. The fleet proceeded down along the coast toward Manila, and had almost reached the bay when a severe typhoon overtook it and destroyed several of the junks and men. Limahong, nevertheless, confident of

WALLED CHURCH BUILT FOR DEFENSE AGAINST MORO PIRATES, CUYO

Numerous churches of this kind are found on this island

victory, pushed on to the capital, landed a force of some fifteen hundred men, and marched against the city.

An entrance was soon gained, and Goiti, the commanding officer, and others at his quarters were killed; but the pirates were repulsed in their attack on the fortress by a small body of Spaniards, who fought courageously and compelled their enemies to retreat to the shore. A second attack soon afterward was led by Limahong himself; and native troops having in

the meantime been mustered, the Chinese were again defeated. After this the fleet sailed away to the mouth of the Agno river, and the pirate leader established his kingdom in what is now Pangasinán province. Houses and temples were built, crops were planted, and in general steps were taken to make the place one of permanent abode, so secure did these strangers feel in their new home.

They had failed to reckon with the host, however, for Salcedo, under orders from the governor general, set out the following March, 1575, to mete out the punishment which was their due. With some two hundred and fifty Spanish and fifteen hundred native troops, aided by a small fleet which included a war junk sent by the emperor of China to capture Limahong, this able grandson of Legaspi led the attack successfully, and after a decisive victory pursued the retreating Chinese into the mountains. Limahong himself, who had from the outset considered personal safety of paramount importance, had been watching for the opportunity to separate from the main body of his troops and escape. The moment came when the Spaniards started in pursuit of the routed pirates, and the leader then slipped away to his fleet and left his followers to do as best they could.[1] These latter took refuge in the mountains and, it is claimed by some, became the ancestors of the mixed Chinese-Filipino peoples of these northern provinces to-day.

[1] Montero y Vidal, p. 76.

Old Walls and Sentinel Box, Manila

During the next fifteen years important events are chronicled. Salcedo died; the first body of Franciscans, Jesuits, and Dominicans, and the first bishop of Manila arrived; Spanish expeditions were made to Borneo, to which Mindanao and Sulu were tributary, and to the Moluccas against the Dutch. Two thirds of the city of Manila, furthermore, was destroyed by fire; certain towns revolted against the excesses of the military commander, and a conspiracy provoked by the thievish Moros was discovered among the natives of Pampanga and Manila; the *Santa Ana* en route from Acapulco in 1585 laden with a valuable cargo was captured by an English buccaneer; and, perhaps most important of all happenings during this period, a supreme court was established.

The inadvisability of legislating for the Philippines by way of Mexico became more and more evident as time went on; and the reason for the growing discontent on the part of the natives was therefore not far to seek. The Mexican code of laws was naturally unsuited to these eastern islands, for the conditions and the people there were almost as different from those in Mexico then as they are from those in America now; and, further, the men who framed the laws for the Philippines, first in Mexico and afterward in Spain, had no precise knowledge of such conditions. Dissatisfaction, therefore, must have been inevitable.

Legaspi's followers were not as liberal and unselfish as he himself; they were far less considerate of the natives

OLD FORT AT CEBÚ

and their forms of government. After him, as we shall see, the tendency was to centralize too much authority in the governor general and hence deprive the people of their former degree of independence. Legaspi had recognized and retained the ancient communal form of government by wisely adopting the group of one hundred as the unit of his administration, the body itself being known as the *barangay*, and the chief, the *cabeza de barangay*. His successors, however, did away gradually but surely with the native rule; tribal councils, in which the people could be heard, disappeared, also the native rulers; and thus the inhabitants lost their representation, and arbitrary power became concentrated in the chief executive alone. The office of *cabeza de barangay* lost its honorable character and, soon transformed into an instrument for collecting revenues, was shunned by respectable Filipinos.

Even at this early day strife between the Spanish officials themselves, civil, military, and ecclesiastical, which in later years became so serious, was evident. Misunderstanding between church and state arose almost at the outset, and the royal court of justice later became a party to the controversy. The tension soon increased to such a degree that in 1586 the bishop of Manila sent an ambassador,[1] Alonzo Sanchez by name, to lay matters before King Philip. The latter proved an interested listener, and as a result of the mission a royal decree was published in 1589 defining the respective

[1] Morga, p. 31.

fields of activity of church and state, doing away with slavery, providing for the collection of a tribute to be distributed in certain proportions to the civil, military, and ecclesiastical departments; provision was also made for the maintenance of a fixed number of troops, the erection of a hospital, the abolition of the Supreme Court established such a short time previous, and the appointment of a new governor general, Gomez Pérez Dasmariñas, besides treating of other matters relating to administration.

In the midst of these domestic activities, toward the close of the year 1591 came an ambassador, Kiemon by name, from the emperor of Japan, who had heard of the colonization of the Islands by Europeans, demanding allegiance to his ruler. The coming of this ambassador caused much anxiety, yet the governor general, while treating him with every consideration, was firm in his refusal to recognize the new sovereign. Kiemon was told of Spain and its people, and soon became so favorably impressed that he assented to the plan proposed by the Spanish governor to make a treaty with Japan for the purpose of furthering trade and friendly interests. Representatives were accordingly sent to the emperor, and the negotiations were soon agreeably concluded. On the return voyage of the envoys to Manila, however, it was their misfortune to become wrecked, and the treaty was lost with them.

Steps were taken toward signing a second treaty; and in May, 1593, two other envoys, Bautista and Ruiz,

Franciscans, accompanied by San Miguel and Garcia, lay brothers of the same order, departed with the Japanese ambassador for Japan, where the new treaty was drawn up. A copy was sent to Manila, and Bautista himself remained in the country to carry on religious work.

Negotiations with Japan had hardly been completed when the governor general was visited by the native king of Siao, one of the Molucca islands, which were under Dutch rule, who professed allegiance to Spain and besought Dasmariñas to aid him in his efforts against the hostile Dutch sailors and some of the native tribes of Ternate. The Spanish governor, ready to extend Spain's dominion, particularly over the rich Moluccas, promised help and set to work preparing an expedition. In October of this same year, 1593, the fleet set sail, composed of Spanish and native troops and Chinese crews for the galleys. All seemed to promise well when, a few days out from Manila, some of the Chinese mutinied, killed the governor general, and took his ship across to Cochin China as a prize.

This unfortunate turn of affairs put an end to the expedition, and the fleet returned home. In the papers of the dead governor was found the express wish that his son be his successor, and Luis Pérez Dasmariñas was accordingly appointed to the office and became governor general in December, 1593.

During his incumbency Manila was improved, new buildings erected, and a home for orphans and destitutes established. In 1595 an expedition to Nueva

Viscaya, Isabela, and Cagayán resulted in the subjugation of these regions. During this year also, by virtue of a royal *cédula* brought by Antonio de Morga, appointed lieutenant governor, each religious order had assigned to it the province in which it might exercise administration over spiritual affairs. Expeditions to Cambodia to help in quelling a struggle against the king of Spain, and to Mindanao, were sent out, but with indecisive results.

Dasmariñas was succeeded in 1596 by Francisco Tello de Juzman, who assumed the office of governor general under conditions that were hardly indicative of a peaceful administration. The trouble with Japan reached a climax in 1597 in the massacre of a number of Spanish priests who had gone over to this country from Manila to carry on their missionary work; the difficulties in Mindanao and Sulu were only beginning; and the Chinese and the ever-hostile Dutch were a constant source of concern. The story of this period of Philippine history is one of frequent conflict with some one of these warlike peoples. Events not of a military nature which were considered important enough to be fully chronicled during this time were rare; works of peace, it is true, continued; the royal court of justice was reëstablished in 1598 with a jurisdiction extending to the southern Mohammedan islands, Cambodia, parts of the Moluccas, and the China coast; and the College of San José was founded in 1600; yet the attention of the people was distracted from matters of internal improvement by the threatening dangers from without.

An expedition against the Moros in 1602 and further conflict with the Chinese in the following year, due to the arrival of two envoys from the emperor of China charged with investigating the report as to the existence of a mountain of real gold in Cavite, served only to aggravate the hostility which the natives entertained for these foreigners. And of equal seriousness with these troubles were the frequent encounters with Spain's old foe, the Dutch. Under the state of war that existed between these two rivals until after the middle of the eighteenth century the Islands fared ill, for the galleons carrying valuable cargoes between Mexico and the Philippines, and trading vessels from Japan and China, were frequently seized as prizes, and the Islands thus reduced to the sorest straits from want of supplies, not to mention the heavy financial losses incurred. The evil effects of this enmity on the part of Holland were not finally averted until the restoration of peace between the two countries in 1763.

Internal conditions during this first half of the seventeenth century were taking a similarly unsatisfactory turn, and as soon as outside dangers had grown less imminent the efforts of the later governors were directed largely toward quelling domestic revolts. Uprisings in Luzón, Bohol, Sámar, Leyte, Mindanao, and Sulu, and trouble with the Igorot tribes followed in close succession, and in general only a temporary adjustment of the difficulties was reached. In Cebú it was needful, always, for Spain to keep a strong armed force.

As we pass over these years approaching the middle of the century we find records, too, of crop failures and consequent famines, volcanic eruptions, and severe earthquakes. One of the latter in the year 1645 is especially noteworthy from the fact that it witnessed the passing of old Manila, the beauty of which had secured for it the name of Pearl of the Orient. So serious was the shock that practically the entire city was destroyed; and in rebuilding it, convenience rather than magnificence was the prime consideration.

A revolt in 1649, that spread from its source in Sámar throughout many of the provinces of the Visayas and Luzón, of chief importance to us perhaps because it was the first outbreak assuming such general proportions, caused genuine alarm in the minds of Governor General Fajardo and his associates. The proximate cause seems to have been the severe methods used by the governor general in forcing the natives of Sámar into the insular military service. The action was resented, and under the leadership of a native, Sumoroy by name, the uprising was ushered in by putting to death a priest and sacking the churches along the east coast. Various battles were fought before the native leader was driven into the mountains, and then efforts were directed against the sympathetic insurrections in neighboring islands. Peace was secured, but not until the real nature of a spirit of revolt that was more than local had revealed itself. As an aftermath came an outbreak in Pampanga (which had

hitherto been first in its loyalty to Spain) and Pangasinán that spread to other parts of Luzón. The immediate results were not important, for dissension among the insurgents themselves put an end to this revolt without bloodshed; yet, as in the case of the previous rebellion, and to an extent in confirmation of what was then forecast, signs of a popular dissatisfaction with the character of the existing administration were unmistakable.

As we pass beyond the middle of the century we find recurrences of troubles with which we have already become acquainted, particularly with the Moros, and again with the Chinese in 1662, when a threatened invasion by a Mongolian horde was prevented only by the death of its leader, Kue-sing. We should remember, nevertheless, that wars and internal strife formed only one part of the history of these earlier years of Spanish control, — an important part, it is true, — so numerous and strong were outside enemies and so recalcitrant were some of the native tribes; yet during the whole period religious activity of a most wholesome kind continued to increase, and through the friar missionaries and their native lieutenants converted to the Christian faith the work of educating the people was seriously begun. Those accepting Christianity as their new creed were constantly growing in numbers, and the friars were ever pushing farther into the interior, establishing missions in the very midst of heathendom and utterly indifferent to their own comfort and safety, carrying on

the work of God, in a manner that was at once most praiseworthy and inspiring.

Conflicts between the monastic orders and the church occurred, it is true, as might have been expected; the Jesuits were particularly active in asserting their rights and maintaining their independent status, and the Augustinians, Dominicans, Franciscans, and Recoletos, representatives of all of which orders had by this time become established in the Islands, voiced similar sentiments. Yet these misunderstandings in ecclesiastical circles were comparatively unimportant at the time as far as the religious work was concerned, for all interests were working toward a single general object, — the conversion of the natives to Christianity and the education of them in a religious-academic way; and in this a remarkable degree of success was attained.

As a part of this system of education, schools and so-called colleges were founded, which, though necessarily crude and meagerly equipped from our modern standpoint, nevertheless did a most valuable work in these earlier centuries. The mere existence of these at this time, without inquiry into their efficiency, bespoke for the friar founders, many of whom were martyrs in the cause, a noteworthy energy and an appreciation of what was needed. The establishment of educational[1] and charitable institutions, as well as hospitals,[2] continued on a more pretentious scale, and side by side

[1] See chapter on education.

[2] Notably the Hospital of San Juan de Dios, erected in Manila in 1656.

with these were erected smaller ones in the several localities.

Turning for a moment now to questions of trade, we find that the same close connection between the Philippines and Mexico in an administrative way held also commercially, for the Islands were limited, by legislation that became more and more restrictive, to dealing exclusively with New Spain. Free trade even with the ports of China and Japan was nearly under the ban, and absolute restriction seemed the tendency.

This traffic with Mexico was carried on by galleons, the regular departure of which from Acapulco was established in 1664. Yearly trips were made between the two countries, and annually was the year's product of the archipelago subjected to the danger of loss by storm, pirate, or enemy. When such losses occurred — and they were rather frequent when these causes were active — much hardship resulted in the Islands; and yet, unsatisfactory as such an arrangement was, it continued without material modification as late as the first part of the nineteenth century.

The story of the one hundred years following 1664 may for our purpose be passed over even more rapidly than that of the previous period. Internal improvement and religious activities of increased scope on the one hand, and distress from crop failures and epidemics, Mohammedan and Chinese incursions, and popular uneasiness on the other are perhaps the chief characteristics. Shortly after the beginning of the new

century, in 1719, a serious rebellion in which the governor general[1] and his son were assassinated, served as an index of the hostile turn which relations between church and state had taken. The beginning of the controversy dated far back, and the refusal of the archbishop at this time to deliver over criminals who had evaded civil authority by taking advantage of church asylum brought matters to a crisis. The archbishop[2]

SENTRY BOX ON WALLS, MANILA

was imprisoned and thereupon the flames of revolt broke out. Mobs gathered, stormed the prison, freed the prelate and many others, and hunted down the governor and his unfortunate associates. The archbishop then assumed the office of governor and retained his position for nine years, after which period he was transferred to Mexico. Different investigations from this latter country were made, but with rather questionable results.

[1] Fernando Manuel de Bustamente of Bustillo. [2] Senor Cuesta.

As the century progressed a firmer control of the situation in many respects was gained by the Spanish officials; aggressive steps were taken against the Moros; the Chinese were forced to receive baptism if they wished to remain in the Islands; domestic quiet was in large measure secured,—for the time being, as it proved; and the works of peace advanced in proportionate degree; yet the need for certain changes in the scheme of administration was becoming evident to the Spaniards themselves.

In the midst of these conditions, which were becoming favorable from many points of view, an event happened that threatened to displace permanently Spanish sovereignty in the Philippines, and though it turned out to be of only a temporary nature, still its influence was undoubtedly felt in later developments; this was the occupation of the Islands by the British.

In Europe at this time had come a temporary lull in the long-standing contentions between England and France. It was the beginning of the reign of George III, who ascended the throne in 1761, and peace accompanied his rule for a short time. But the time was indeed short, for the "Family Compact," the alliance entered into by France and Spain for the purpose of mutual support against England, fanned the old embers and the flame broke out anew. War was declared the following year, 1762, against France and Spain, and the campaign was vigorously pushed on the part of England.

Statue to Simeon de Anda, End of the Malecón, near Mouth of Pasig

Blows were struck at the Spanish possessions in both the New World and the Orient almost immediately, and were successful in both places. Havana and the Caribbean islands in the west were taken, and a British squadron of thirteen ships was then dispatched to Manila. It arrived September 22, and the following day the surrender of the city was demanded and refused. A landing followed and preparations for a siege began.

At the time of the arrival of the squadron there were only six hundred Spanish soldiers garrisoned in the city to oppose a force of some six thousand British and Indian troops. Native regiments from the provinces, however, were soon hurried in, and the city held out under a severe bombardment until the fifth of October. The victorious troops then crowded in, the British flag was hoisted on Fort Santiago, and the city given over to such reckless pillage that Draper, the commanding general, on the third day put a stop to all upon the earnest petition of the archbishop. The former assumed control of the government, aided by a council, and then returned to Europe leaving civil and military matters in charge of his subordinates; and until January 30, 1764, when news of the Peace of Paris reached Manila, the Philippines remained under British sovereignty. By this treaty, concluded February 10, 1763, the war between England and Spain was terminated, and as one of the conditions the Philippines were restored to Spanish dominion.

Peace restored, the civil machine was put into operation again and new energy applied. Under Governor General Vargas, in 1778, an innovation was made in the way of awakening an interest in systematic agriculture. He was a man able to see the profits that might be realized from scientific methods of working a soil so fertile, and accordingly he caused every inducement to be held out toward careful husbandry, the result of which would be a healthier condition of the royal treasury. Fresh tobacco seeds from other countries were secured and attempts made to introduce the silk industry; and in general a premium was put upon conspicuously successful results in this work. Yet little permanent good came of these plans.

Tobacco cultivation had by this time become important, and in 1781 the growing and selling of this commodity was made a government monopoly, which lasted for an even century until terminated by a decree of Alfonso XII.

With the beginning of the new century renewed efforts to subvert Spanish authority followed closely upon one another, but failed to meet with success. In the tobacco districts uprisings occurred in 1807 and again in 1814. Manila itself was the scene of a later one in 1823, and Cebú and Bohol were in a state of revolt four years later. In Luzón, again, in Tayabas province, a more serious outbreak took place in 1841 under the leadership of the "King of the Tagálogs," as he was hailed by his followers, who attributed to him

supernatural powers; and three years later a rebellion in Negros, in which the governor general was killed, gave much trouble. The last phase of the troublesome Moro situation was also now approaching. Throughout these years the Mohammedan pirates had carried on their depredations fearlessly, and not until 1861, when steel gunboats of light draught arrived, were the Spaniards able to cope with them successfully. From eight hundred to fifteen hundred persons had been annually carried away by these marauders from Mindanao and Sulu, and great property losses inflicted; hence the decisive blow dealt them at this time was of no little importance.

Conditions, however, were becoming less and less favorable from the Spanish point of view, and relations between the natives and Spaniards were growing so irremediably hostile as to lead inevitably to such formidable insurrections as soon took place in Cavite in 1872 and in Manila and vicinity in 1890. The former was a daring attempt to throw off the Spanish yoke, led by the distinguished Filipino, Dr. Burgos. The origin of the trouble was native opposition to the Spanish friars, particularly to their practice of retaining parochial benefices to the exclusion of the secular priests; which was claimed to be illegal because contrary to the provisions of the Council of Trent, and no longer within the permission of the papal bulls granting to friars the right to hold these church offices temporarily until there should be native or Spanish secular priests to assume them, since this condition had already been realized.

Plans had been carefully laid and friends of the movement in Manila were to begin action in the capital simultaneously with the forces of Cavite. The latter, however, mistook the signal agreed upon and started action independently. The arsenal was seized and a determined resistance made, in which some of the native troops took sides with the revolters. The regular troops after sharp fighting recaptured the arsenal and soon had things in control. All who escaped death were taken prisoners, and some of the leaders, including Burgos himself, were executed, while others were transported. The revolt itself was stamped out, but the spirit remained and, nourished by influences which then began to be felt in the Islands, appeared in formidable proportions in the revolution of 1896.

The character of Spanish legislation for the Islands undoubtedly contributed much to increase the feeling against the mother country, for it was often unnecessarily harsh and inappropriate, and again it was unsatisfactory in its provision for representation in the home legislature. As late as the beginning of the nineteenth century, for example, when other nations were seeking trade and new opportunities for prosperity, Spain passed a law forbidding foreigners to live in the Islands.

By 1812, however, a change in the right direction had been made when, due to pressure brought to bear by the Liberal party then in power, the so-called "Constitution of 1812" was passed, giving to each colony the right to send one or more representatives to the Spanish

Cortes. Yet this measure proved a fleeting benefit, for it was destined to go through a series of suspensions and renewals, granting representation to the Filipinos then recalling it, until the opening of the legislature in 1837, when it was voted finally to exclude the Filipino members. This year is memorable also from the fact that then, for the first time in the history of the church in the Islands, the people demanded the substitution of native priests for the Spanish friars.

The condition of affairs in a political way, which resulted from the exclusion of representatives from the Spanish parliament, was a trifle relieved the next year by the establishment in Spain of a consulting committee having in charge the business of the Islands. A royal delegate, furthermore, was sent to the Philippines somewhat later, in 1862, to study the various phases of the question of administration, and the following year the position of minister for the colonies was created by Spain. During all these years the slow mails were the only means of communication between colony and mother country, and herein lay a serious handicap to the work of government, — one that continued until 1880, when cable communication between Manila and Spain was effected.

The old-time tribute, the cause of so many earlier revolts among the people, was finally replaced in 1883 by the *cédula personal*, or identification paper, which every inhabitant above the age of eighteen was compelled to have.

Thus in the second half of the last century certain improvements were brought about by Spain; but the spirit of independence that was now becoming firmly rooted in the minds of the Filipinos, seeking not so much perhaps absolute separation from Spain as autonomy in their own affairs, was hardly thus to be appeased. An uneasiness was perceptible among the natives and the symptoms of a general insurrection were beginning to be discernible. Before we discuss this last phase of Spanish dominion let us consider briefly the nature and general results of this rule.

When the Spaniards first came to the Islands, as we have seen in a previous chapter, some of the natives had already begun to understand a few of the arts of civilized people, but Spain it was, as the careful student of history must admit, however critical he may be of the character of Spanish leadership, who rescued the Filipinos from barbarism and raised them to the condition of comparative civilization. Largely through the instrumentality of the church was this elevation of the people as a whole brought about; the Christian religion became practically universal among those of Malayan blood; and from superstitious idolaters, worshiping the powers of nature and trembling at the rustle of every leaf, they became followers of Christ. These foreign tutors, further, taught their charges the restraints of civilized society and established schools for their instruction. They admitted them to a share, though a small one, in the offices of the government, and advanced

them in the domestic and textile arts, bringing to them the comforts of the household. As a traveler in the Islands, writing in 1860, says of the Filipinos: [1]

> They have adopted the religion, the manners, and the customs of their rulers; and though legally not on one equal footing with the latter, they are by no means separated from them by the high barriers with which, except in Java, the churlish reserve of the English has surrounded the natives of other colonies.

Contact with Spanish civilization developed a higher type of Filipino. This development of the natives to the stage in which our American government found them may be traced most interestingly in the origin of Spanish words in common use in the different dialects. Only one very primitive article of dress is known by a Visayan word, the language of the central islands; all the other words pertaining to articles of dress are Spanish. There are words in this tongue for primary colors, too, but the names of the secondary are Spanish. Ideas of God and spirit are likewise expressed in the latter, though there is a Visayan word for love. Nor are there any equivalents in this dialect for the words for shirt and shoe. Tables and chairs were not known before the arrival of the Spaniards, and the Visayans naturally adopted the Spanish names. It is interesting to note further that there is no Visayan word for soap.

Similarly among the Tagálogs — the inhabitants of Luzón and neighboring islands, looked upon as the first people of the Islands — was this Spanish tutelage

[1] Jagor, *Travels in the Philippines*, p. 36.

beneficial, as is evident from the words these people have introduced into their dialect from the Spanish. The word for teacher is the same in both tongues, and so are the words for God, saint, angel, and other religious terms; likewise the words for kitchen, hall, window, door, lamp, lantern, table, clock, stable, glass, bench, trunk, carpet, and so on through a long list. Although the common people continue to use their fingers at meals, those of the upper classes make use of spoons, knives, and forks, the names for which are Spanish. As in the Visayan, the words for shoe, stocking, handkerchief, ribbon, cravat, buttons, pin, thimble, bonnet, hat, and the like are also Spanish. Ink, inkstand, pen, pencil, paper, plate, pasteboard, gun, sailcloth, wire, bell, and boiler are words all adopted from the newcomers. Likewise of Spanish origin are cow, goat, horse, lamb, goose, grouse, lion, and tiger; theater, store, office, mail, telegraph, school, college, and academy; all terms denoting military and official rank, such as soldier, corporal, inspector, captain, general, king, and president; also the words for calendar, almanac, hours, the names of the days of the week, and of the months; and to conclude a list that might be much extended, the letters of the alphabet and the names of the arts and sciences. Curiously enough, while most of the metals have native names, zinc and tin have not. Names of natural things, finally, are, as would be expected, of native origin.

In the dialects of the Moros, on the other hand, whose immigration was interrupted by the Spanish

invasion, various common words together with theological and legal terms are from the Arabic, for it was through Arabian influences that these Malays became Mohammedans previously to and soon after entering the southern islands of the Philippines.

Language alone cannot be considered by any means a sufficient criterion: on the one hand, certain foreign notions may be accepted by a people and expressed in terms of their own dialect; and, on the other, an original native idea may be expressed in terms of a foreign language. Yet these philological facts in connection with Spanish colonization of the Islands are rather significant, and aside from the matter of deep interest afforded by such a study of Filipino dialects, they serve to supplement and confirm the historical side in showing what a long step toward complete civilization was taken under the Spanish régime.

The inhabitants of the Philippines at the time of the settlement by Spain were not, like those the English found in India, a people with a civilization as old as, if not older than, that of their conquerors; quite the opposite was true, — the very foundations of civilization had yet to be laid. Native institutions not consonant with existing social, moral, and political principles at the time had to be abolished and others substituted, —a work which required care and tact, and yet one which, when being carried out, met with only a lack of appreciation and ill-will on the part of the natives. While the Spanish did away with all customs that were

contrary to natural right, they allowed others to subsist; they abolished the arbitrary power of the chiefs, yet maintained their social position and used those of the higher class in the work of administration. Among the first of their tasks they had to prohibit slavery; and they solved this question of labor to the extent of making the laborer a free agent in the sale of his commodity. The number of days of *corvee*, the obligation of service owed by serfs to the chiefs, was also diminished. Spaniards, except officers of justice, were forbidden to enter the towns of the natives. Magistrates were bound to visit all parts of their districts, and were compelled to change their residence three times within the year that they might more readily assist the natives in the various localities. Natives were allowed to change their residence when it was to a place where religious instruction was already established, but otherwise not. The conduct of the Spanish colonists was watched, and as a punishment for crime they were sent to the benches of the galleys side by side with Chinese and native convicts.

In the beginning the Philippines enjoyed one great advantage over the Dutch and English colonies in the active coöperation of the friars, who, unburdened by families, were able to devote themselves to their labors in a whole-souled way. Of the early work of these missionaries mention has already been made, and it need only be added that their efforts did much toward effecting the true conquest of the Islands. The exceedingly

small military force that was necessary during all the early years is convincing testimony on this point; indeed, as one writer[1] said, each friar was a general and a whole army in himself. Nor were their activities confined to religious instruction alone, for they introduced improved methods in various branches of agriculture, taught some of the finer arts, and in general worked an economic and a social advancement among the people.

The Spanish conception of colonization was itself essentially different from that of the English or the Dutch, and the newly discovered territories that were added to Spain's dominions never ceased to be primarily fields for religious activity. Hence the important position of the church in her colonies, and also, we must add, the different kind of treatment which the Filipinos received from that which was shown their neighbors in other parts of the Orient; it was a missionary work with Spain, and such it remained during the whole earlier period of Philippine history. When Philip II was urged to give up the Islands because they would not pay, he exclaimed: "What would the enemies of Christ say if they perceived that the Philippine Islands were left destitute of the true Light and its ministers to propagate it, because they did not produce rich metals and other wealth like the rest of the fruitful islands in Asia and America?"

If it were not for such sentiments as this, and the sense of duty to extend the true faith, Spain might

[1] Morga.

early have abandoned the Philippines, for the traditional Spanish view in regard to the value of the archipelago is seen from the following extract from an account of the first official historian of the Islands.

> The Council of State, observing that the Philippine Islands were rather an Expence than an Advantage to the Crown, being many, and hard to be maintained, had proposed to King Philip to quit them and withdraw the Court of Justice and Garrison that defend them. They added the example of the Chineses, who abandoned them tho' they are such near Neighbors, and can relieve them with such Ease, as if they were joining to their Continent. That as Spain governs them, the loss they occassion is considerable without any Hopes that it will ever be altered for the better; a vast Quantity of Silver being sent thither from New Spain. . . . They alleged that a Monarchy dispersed and divided by so many seas and different climates could scarce be united, nor could humane Wisdom, by settled Correspondence, tye together Provinces so far removed from one another by nature. That these arguments are not the Offspring of Wit, but of Experience, and Truths obvious to the senses. That all such as might be urged against them were only grounded upon Honour, and full of a generous Sound, but difficult of Execution; and therefore the best Expedient was for the King to strengthen himself in Europe, where his Forces can be ready to meet all Dangers without being exposed to the Hazards of the Sea and the Dominions of Others.

This was the argument of the antiexpansionists nearly three hundred years ago; and with the numerous foreign invasions, piratical attacks on the coasts from the Moros, and tribal uprisings up to the very end of the Spanish rule, it is perhaps not strange that there was such a feeling.

How careful and productive of beneficial results for the people was the early administration of the Spanish we have now noted in a brief way; it remains to consider the change that gradually took place and gave rise to the later discontent and hostility which brought matters to the crisis of 1896.

The same seriousness of purpose and regard for the natives' best good which characterized the rule during the earlier years was unfortunately lost sight of as time went on; officials less scrupulous than their predecessors were not inclined to maintain the former standard, and personal interests began to influence their policy; priestly ambition and the desire for domination began to supplant the religious zeal and sincerity of the old missionaries; and legislative restrictions both commercial and political, putting fetters upon the infant commerce of the Islands, on the one side, and depriving the people of a proper share in their own government, on the other, began to chafe.

Conditions were such as gradually to foster militarism, ecclesiasticism, and officialism, which have never yet brought in their wake great economic or social prosperity. The administration of justice under such circumstances began to deteriorate, and the feeling began to gain footing that there was no justice for the poor man. At the same time the brief representation in the Spanish parliament had given the people a taste of political freedom, and those who had sat in the Cortes returned home filled with the idea of equal rights for

all. They preached this doctrine to the people and their words found ready hearers.

Soon in Luzón a group of young Filipinos gathered with the aim of bringing about real reforms in the government and securing greater peace, prosperity, and liberty for the people. The discontent among them began to be of a more intelligent sort and to have a more definite purpose. The few thinking Filipinos in and round Manila, some of whom had studied in Europe, Singapore, and other places away from home, were arriving at a clearer idea of the nature of the reforms needed in the country. Mexico had secured her freedom from Spain, and her example was an encouragement to them to strike for their rights. They had no idea of winning independence, but they desired a change from a harsh, narrow, tyrannical, and unprogressive rule to one of the nineteenth century with its greater liberty and its insistence upon freedom of belief. The conditions during the later stages of the Spanish régime were hardly encouraging; learning, except as it pertained to religious studies, was discouraged; liberty of opinion was not tolerated; attempts at progress were not encouraged; the printing of secular books and papers was virtually prohibited; and Spain, when she saw the sign of awakening, stunted political growth.

Excited by the ideas which the Spanish revolution and that of the Spanish-American colonies had generated, a number of the Spanish Filipinos headed various

revolts during the first half of the nineteenth century. These were always quelled without disastrous results, yet every uprising made it clearer to Spain, especially to that party at home anxious to give the archipelago a good government, that administrative reforms must be brought about.

These, it is due to Spain to say, were often attempted. Agriculture was encouraged by royal decrees, likewise the cultivation of cotton and the introduction of machinery for making thread and cloth; a mint was established in Manila; roads and bridges were constructed; civil and military governors were prohibited from engaging in commerce; bodies of police were organized in the provinces; efforts to simplify and secularize education were made; commissioners were appointed from time to time to study conditions and report to the home government; usury was suppressed; the tobacco monopoly was abolished; and changes in the general plan of civil administration were brought about.

These belated efforts were of too superficial a character, however, to reassure a people already grown distrustful. Even the church seemed to have lost its hold and was not wholly able to maintain obedience, as formerly, through its relations with the people. As one studies Spanish history one learns that the Spaniard is more of a theorist than a practical man of affairs. The Spanish code of law, for example, was excellent in theory, and the insular enactments were results of careful colonial legislation aimed to prevent the repetition

in the Philippines of atrocities similar to those of Pizarro in Peru; yet they proved defective as put into practice in the archipelago by those who knew the laws imperfectly or were dishonest.

A scholarly Spaniard writing of these laws in 1854 says:

> Perhaps there is not one of them which may not be presented as an example of equity and discretion; but among them some stand forth which ought to be learnt by heart by those who take pleasure in meeting with proofs of benevolence towards peoples on the part of those that govern them, or by those who seek for models for establishing the public administration upon a basis of equity.

He refers to one law which provided that "offenses committed against Indians (natives) should be punished with greater rigor than those committed against Spaniards."

Another defect in Spanish administration, one which defeated every attempt at reform, was the too frequent change of officials, who failed to stay long enough in the country to become acquainted with it and its requirements, and with the means of satisfying them. During the last years of Spanish dominion, for example, from the Cavite insurrection in 1872 to the revolution of 1896, there were eleven military governors and eight acting governors.

It is supposed that several of those most prominent in the Cavite uprising were members of the Cavite masonic lodge, the first one in the Philippines, founded in 1860. Whether this be true or not, the secret societies, which had been merely local lodges of the great

nearly all of whom were masons. The
reform and not separation from the m
as may be seen by their programme.

They demanded (1) expulsion of the f
fiscation of their estates; (2) the same poli
trative, and economical concessions as had
to Cuba, including freedom of the press
of association; (3) equalization of the P
peninsular armies and a just division o
posts between natives and Spaniards; (
the owners of lands seized by the friars
such as really belonged to the orders; (
of insults to the Philippine natives, either
in the press; (6) economy in expenditur
of imposts; construction of railways and

The mysterious *Katipunan*, with its bl
was also founded at about the same time,
the Philippines from its tyrants, the friars,
a communistic republic." The guiding
organization was a warehouse keeper in th

CHAPTER IV

FROM THE INSURRECTION OF 1896 TO THE PRESENT TIME

A body of thinking young men with enlightened ideas and plans for greater liberty among their people had been coming into prominence in the Islands during the last quarter of the century. Many of them had been in Europe, where they became strongly influenced by the liberal doctrines which had become popular there; and they were now attempting a realization of these in their own country. Burgos had headed the movement earlier; Jaena and Rizal were later leaders. All three were lovers of their country, who urged reform in Spain's mediæval system of government, not alone in the civil service, but also in the church; and each died for it: Burgos was garroted; Jaena died in great poverty in Madrid, whither he went from his home near Iloilo, against the will of his friar teachers, in the interests of his native land; and Rizal was shot on the Luneta in Manila.

Foremost among them all was the last named, Rizal, a popular martyr in the cause of liberty for his people. Born in the small town of Calamba, Laguna, on the shores of the lake of Bay, in the year 1861, he was

tutored by a Tagálog priest, and was graduated at twenty from a Jesuit college in Manila, whence he went to Europe to study medicine. The family name was really Mercado, but an elder brother, a young man with views too liberal for the church, who was also studying at the capital and who had been expelled from the university for having lived with Dr. Burgos, persuaded him

CELEBRATION OF THE ANNIVERSARY OF RIZAL'S DEATH

to change his name to Rizal that he might not be persecuted because of his name and hindered in his studies.

From the University of Madrid he received the degrees of Doctor of Philosophy and Doctor of Medicine, studied for some time in Paris, and then went to Germany, where he received another degree of philosophy. While in Berlin he became a member of the anthropological society. Together with medicine he took up

ethnological and linguistic studies; he was also much devoted to art, particularly music and painting, to which he gave considerable time in the way of diversion while preparing himself specially as an oculist in Paris and Vienna.

After visiting nearly every European country he returned home; but so disagreeable was the attitude of the friars, whose wrath was aroused by Rizal's novel,

STATUE BY RIZAL

Noli Me Tangere, written during his residence abroad, that his stay in the Islands became exceedingly unpleasant, and he decided to return to Europe. On his way he spent some time studying in Japan, and then, after visiting the United States, proceeded to London. Here he continued his philological work and brought out in Spanish a second edition of Morga's treatise on the Philippines, in which he attempted to show that under Spanish domination the Filipino had retrograded in civilization. A little later, in 1890, he was engaged

in newspaper work on a liberal journal published in Barcelona, and was the author of various articles in behalf of his country, in which he never asked for independence, but always sought reform. Rizal was a true Catholic, who believed the Islands needed the guiding hand of a progressive, civilized nation; but nowhere did he express the opinion that his people were ready for self-government.

His attempts to arouse interest in the Philippine question were not successful, so he retired to Belgium to write his second political novel, *El Filibusterismo*. This completed, he returned again to Barcelona, where with great frankness and brilliancy he predicted the downfall of Spain if she continued her harsh, unprogressive, and illiberal policy of administration in the Philippines.

Unable to keep away from his native country, however, Rizal turned homeward once more after practicing medicine for a short time in Hongkong. He volunteered to return in order, as he wrote, "to help heal the wounds reopened by the recent injustices"; and closes his letter to the governor general by saying, "while seeking the good of my country I shall at least be conscious of having done all in my power to preserve her union with Spain through a stable policy based upon justice and community interests." It was with the promise of protection that he left for Manila, but immediately upon landing he was arrested on a charge of sedition and banished to Dapitan in Mindanao,

where amid most dreary surroundings he spent four unhappy years, convinced of his innocence and yet refusing opportunities to escape.

While thus isolated he was visited by a Mr. Taufer from Hongkong accompanied by his foster child, Miss Bracken. This gentleman had come for eye treatment, and during their stay Rizal fell in love with the daughter and married her shortly afterward, just before his death.

The insurrection of 1896 had now broken out, and Rizal, still at Dapitan and realizing his position, volunteered to go to Cuba as an army surgeon. His services were accepted and he left for Madrid to be assigned. On his arrival in Barcelona, however, he was arrested and immediately returned to Manila to answer trial for having instigated the insurrection then in progress. Upon false testimony he was convicted and condemned to death, and in accordance with the sentence was shot on the Luneta on the morning of December 30, 1896.

Such is a very brief outline of this remarkable Filipino's life, — one that presents many phases. He was, above all, a lover of his fatherland; but he was also a social reformer, a prophet who saw with remarkable clearness of insight and with a boundless hope the future regeneration of the Filipino people; and he was, too, an intelligent leader, revealing in his writings the highest educational ideals. Were he living to-day he would rejoice in the reforms inaugurated by the American government, especially in the extension of the free public school, the equalizer, and in the introduction of

common language, the nationalizer of a people. A leading thinker of his time, in thought and character he was larger than any country. His ideas and ideals were presented with simplicity and directness in the two novels already mentioned, one of which, *Noli Me Tangere*, has been well described as "a poet's story of his people's loves, faults, aspirations, and wrongs."[1] Physician, poet, reformer, martyr, Rizal has been called by an eminent personal friend not only "the most prominent man of his own people but the greatest man the Malayan race has produced. His memory will never perish in his fatherland, and future generations of Spaniards will yet learn to utter his name with respect and reverence. An enemy of Spain he has never been."[2] Already has his memory been perpetuated by the American government by making the anniversary of his death a public holiday and naming a province in his honor; and everywhere is his name hailed by his countrymen as that of the Philippine patriot.

As Howells says in his review of *An Eagle Flight*, an adaptation of *Noli Me Tangere:*

> But he is gone, and his book remains. . . . I don't know whether it ought to be astonishing or not that a little saffron man, somewhere in that unhappy archipelago, should have been born with a gift so far beyond that of any or all the authors of our roaring literary successes; but these things are strangely ordered by Providence, and no one who has read this pathetic novel can deny its immeasurable superiority. The author learned

[1] Introduction to *An Eagle Flight*, viii.

[2] See *Monograph on Rizal*, by Blumentritt.

his trade from the modern Spanish novelists . . . but he has gone beyond them in a certain sparing touch with which he presents situation and character by mere statement of fact, without explanation or comment. . . . It is a great novel, of which the most poignant effect is in a sense of its unimpeachable veracity.

The following, Rizal's dedicatory preface to his story of his Tagal country, speaks for itself.

TO MY COUNTRY

The records of human suffering make known to us the existence of ailments of such nature that the slightest touch irritates and causes tormenting pains. Whenever, in the midst of modern civilizations, I have tried to call up thy dear image, O my country, either for the comradeship of remembrance or to compare thy life with that about me, I have seen thy fair face disfigured and distorted by hideous social cancer.

As a true and sympathetic picture of the country during the years of preparation for the general uprising of 1896 this novel should be read. It shows a thorough appreciation of the conditions at the time and a diagnosis of the situation the accuracy of which was later confirmed by developments. An almost prophetic insight is here and there exhibited, and the fatal rupture between rulers and subjects, which followed so soon as a climax to political events fast crowding one another, was foretold with a confidence that was noteworthy. "The sleep has lasted centuries," says one of the characters, describing the conditions of the country to the newcomer, who, though a native, has spent much of his life abroad, "but some day the lightning will strike."

And within a few years after the publication of this book the lightning did strike in Cavite province, in August, 1896. In this insurrection, promising to be so serious, we hear for the first time of Aguinaldo, who, although a young school-teacher of twenty-seven, was the head of a movement which had spread over all Luzón and even into some of the central islands. Owing to the persecution of the people of the provinces, where

FORT CAVITE

the secret societies were supposed to be strongest, some five thousand Filipinos had signed a petition to the emperor of Japan asking him to annex the Islands. This was sent in the early months of 1896, and the Japanese authorities forwarded it to Spain, thus apprising the mother country of the organized plan of revolt.

Immediate action, however, was not taken, and not until quantities of ammunition and supplies were found at Taal were any arrests made. Even then Governor General Blanco refrained from using force until every

other means had been tried, for he wished to avoid open conflict entirely, if possible, and at any rate until he should receive reënforcements from Madrid.

By the last of August the revolt had gained full strength, and encounters took place in which the rebels were driven back from the capital. Martial law was proclaimed, and arrests of those even suspected were made in such numbers that the jails were soon overflowing. Province after province came over to the revolutionary standard and soon all of lower Luzón was in arms.

A change of governments now brought Polavieja over to the Islands as successor to Blanco, and a more severe campaign conducted by a man who had had an extensive and successful military experience began, in which the Spanish troops met with success generally. But failure on the part of the home authorities to send reënforcements because of the serious outbreak in Cuba, which occupied most of their attention and demanded an enormous number of troops, prevented Polavieja from following up his victories, and discouraged he resigned his office.

His successor, Rivera, now for a second time in the Islands, began by offering amnesty to all who should lay down their arms; and many Filipinos, weakening because of the cruelty of the campaign waged against them, accepted.

The center of the insurrection, which had been in Cavite province, was now farther north in Pampanga and Bulacán provinces, with Angat and San Mateo the

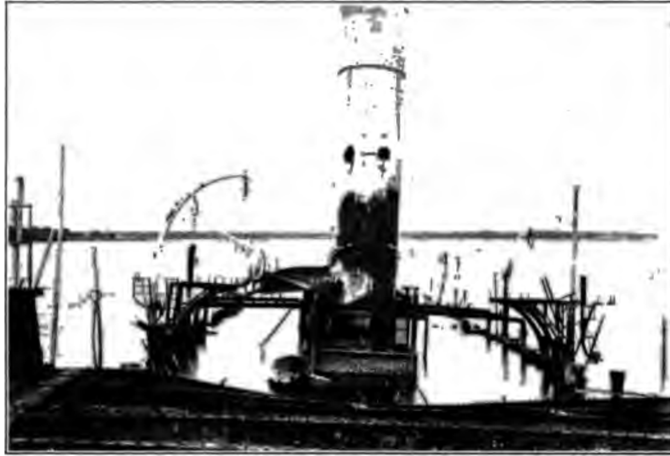
two particular strongholds of the Filipinos, from which they harassed the Spanish soldiers. The spirit was lagging somewhat when an edict of July 2, 1897, putting severe restrictions upon the movements of the people in the towns and requiring their observance under pain of being treated as rebels, fanned the flame and brought the insurgents to a white heat. They answered by preparing a document urging all to take up arms, demanding the expulsion of the friars, representation, freedom of the press, and more just laws in general. The old fire burned fiercely again; and the governor general perceived that some measure of reform was imperative.

Pedro Alejandro Paterno, a Filipino educated in Europe, able and successful, was accordingly appointed to negotiate with Aguinaldo, and after a series of conferences with the insurgent leader, came to an agreement which was embodied in the Treaty of Biac-na-bató. By its terms the Filipinos were to give over arms and ammunition, cease for three years from forming designs against the Spanish sovereignty, and Aguinaldo together with certain followers was to be deported for a period to be determined by Spain. In return they were to receive one million dollars Mexican currency as indemnity, and those who had not taken up arms an additional seven hundred thousand dollars of the same money as reimbursement for losses suffered; and reforms for the Islands were promised.

But these reforms were apparently forgotten, for conditions which began to look favorable now took a dark

Aguinaldo

turn again. Misunderstandings arose, arrests for slight offenses continued, and then unexpectedly the native regiments at Cavite refused to serve in the campaign against the ladrones. In April, 1898, a serious insurrection broke out in Cebú, in which five thousand natives drove the Spanish out, cut off communications with Manila, and took possession of the city. A few



WRECK OF THE MARIA CHRISTINA

days later, however, Spanish reënforcements arrived, and the revolting natives were driven into the mountains after a crushing defeat.

Further dissatisfaction now arose because of the arrival of a new chief executive and the return of Governor General Rivera to Spain before the promises of reform were realized; and as a climax war was declared between the United States and Spain.

The results of this in the Philippines we know well already, — the destruction of the Spanish fleet at Cavite

MABINI, THE BRAINS OF THE INSURRECTION

on May 1; the arrival of American troops two months later, and the taking of Manila in August; and finally, the cessation of hostilities and the consequent Treaty

FUNERAL OF GENERAL LAWTON

of Paris, December 10, ratified at Washington February 10, 1899, by which Spain ceded the Philippines to

the United States. The first United States Philippine Commission, sometimes called, from its president, the Schurman Commission, arrived in Manila early in April of the same year; and on the 11th the treaty of peace was proclaimed to the Filipinos.

Later events since the American occupation have hardly yet crystallized into history, and, further, are so fixed in the memory of all that no detailed description of them will be attempted here. Suffice it to mention briefly the principal points in this last phase of the movement.

MOUNT ARÁYAT, PAMPANGA PROVINCE

General Aguinaldo returned to Manila, May 19, 1898, on board a United States government boat, and started in immediately to organize an army and a government under the protection of the American gunboats, — whether with any reasonable belief that our government would aid him in such organization, it is difficult to say. Certain it seemed that he entertained such an opinion and also that the Hongkong Junta was convinced that our government would aid him and his followers to this end; yet the evidence is clear that neither Admiral Dewey, who had furnished some guns and ammunition, nor General Anderson had made him any such promise.

To the Americans, Aguinaldo was the head of the army coöperating with the American forces; to the Filipinos, however, he was a dictator and the head of an organized government. Immediately on reaching Cavite he issued his first proclamation to the effect that the American government was to exercise a protectorate over the Philippines, considering the natives able to govern themselves, and that restraint and order should therefore be observed and person and property protected. The spirit of this edict was in sharp contrast to the practices during the uprising of 1896; and there is no doubt that the Tagálog leaders realized that more humane warfare should be carried on, if they desired the United States to assume protection of the Islands for at least long enough to establish a government of their own.

American Soldiers in Possession of Railroad

Shortly afterwards, during the period of our own military inactivity, pending our negotiations with Spain

and before the rupture between the Americans and the insurgents, the latter began to attack the Spanish, and by a series of victories made themselves masters of the whole of Luzón outside of Manila, and even sent expeditions to the Visayas.

A second proclamation by Aguinaldo was now issued, in which he assumed the responsibility of promising national independence to his people on behalf of the

INSURGENT LEADERS DEPORTED TO GUAM

American government. He surrounded himself with a cabinet, and then changed this dictatorial form of rule to the revolutionary government with executive, legislative, and judicial departments, recognition of which by foreign powers was asked August 6, 1898.

The insurgent Congress assembled September 15, at Malolos, the new seat of the Philippine government, and on January 23, 1899, the revolutionary government gave way to the so-called "Philippine Republic," with Aguinaldo as president.

General MacArthur and his Staff

Gradually relations between Americans and Filipinos became strained, and the tension increased after the fall of Manila and the assumption of the affairs of government by the commanding general of the American

AMERICAN SOLDIERS FORDING A RIVER

forces. In the operations against the capital no conferences had taken place between Filipino and American officers, and no coöperation of any sort between the respective forces. Dissatisfaction on the part of the native leaders was plainly evident, and little effort was made to conceal it.

Yet we could not have recognized offhand the local government which had been established. Aguinaldo's haste and unwillingness to follow our leadership made it impossible for our commanders to adopt a more sympathetic and conciliatory attitude. They had no means of knowing the amount of territory controlled by the insurgent government nor the efficiency of their organization, hence they naturally hesitated.

It is possible that a way might have been found by which a friendly alliance between the forces could have

continued, thus making unnecessary the war that followed. But whether this were possible or not, the Filipinos can hardly be blamed for desiring independence, nor can the American authorities be censured for refusing to further such a plan before they were fully convinced that the former were possessed of a sufficient degree of civilization to govern themselves. The claims of the ambitious Filipinos were natural enough but hardly conclusive. It is not possible here to go into the information furnished the authorities in Washington relative to the ability of the people to govern themselves; it is sufficient to say that in the writer's estimation

AMERICAN SOLDIERS ON MOUNTAIN TRAIL

the refusal to grant independence was a wise decision. Signs of rupture meanwhile were evident; friction existed between the troops posted near each other, and on February 4, 1899, six days before the ratification

of the Treaty of Paris, hostilities broke out, started by the shooting of a native soldier who attempted to cross the American lines in the darkness.

General Cailles

The conflict soon became general, with the result which we know. Our troops spread over the archipelago, and scores of engagements, hardly to be called battles, were fought, generally with little doubt as to the outcome. Malolos, the insurgent capital, fell in August; the railroad was soon secured; central and northern Luzón were subdued; and as soon as an adequate military force was available attention was turned to southern

Luzón, and then to the central and southern islands. By November, 1899, practically all organized opposition had been destroyed, and small garrisons scattered over the whole country had been abolished. But guerrilla warfare and brigandage continued. Aguinaldo was finally captured in April, 1901, by Funston; and Cailles, Malvar, Lucban, and other insurgent officers afterward surrendered or were captured. On July 1, 1901, the insurrection was declared at an end by proclamation of the President of the United States, and the administration of the Islands was formally turned over to the civil government. Judge Taft, president of the Commission, was made governor.

General Malvar

AMERICAN SOLDIERS AT SANTA CRUZ

SAN PABLO, LAGUNA
Limits of concentration

At this stage we may be able to understand somewhat the conditions of the military problem which our forces had to solve, — one bristling with new difficulties, to cope with which there was for a long time an insufficient number of troops. The American army in the Philippines is the American army of history, — equally cheerful under hardships and criticism, equally energetic, and equally brave. In later years the story of the American subjugation of the Filipinos will be written, and the honor and glory to which our officers and soldiers are entitled will be theirs. Nor were their efforts confined merely to stamping out the insurrectionary movement, for much intelligent and efficient reorganization was accomplished by them, which prepared the way for the civil authorities.

CHAPTER V

CLIMATE

Residents of the temperate zone cannot comprehend the very different climatic conditions existing in the torrid belt and their effect — physical, industrial, and even moral — upon the life of the inhabitants. The influence exercised by climate is always a marked one, and the Philippines are no exception; yet the views as to these effects have been so various and contradictory that the attempt is made here to present a few of the important facts as borne out by scientific data, for the purpose of giving in a brief yet substantially accurate way a general idea of what the climate in the Islands is. The subject is a fundamental one, for it affects the very character of these people; it is closely allied with the question of public health and that of commercial geography; and the results of its study, furthermore, form a valuable contribution to the stock of scientific information concerning the Islands. It is to be regretted that extended consideration cannot be given it here; and yet this seems hardly necessary in view of the careful and comprehensive government publications that treat this question fully.

Mention has already been made of the excellent work done by the Jesuits in the study of earthquakes; and

even more time and labor have been devoted by these clerical scientists to the study of climate, especially of storms and their causes. The practical value of the Manila Observatory, where this study was carried on, made itself first felt in the prediction of these storms; and so accurate were the forecasts and so great the aid

MANILA OBSERVATORY

rendered to navigators and farmers that the importance of this central weather station became early established.

The director of the Manila Observatory was the first person in the Orient to predict the existence and duration and to determine the probable course of the violent storms known in the China sea by the name of typhoons, and in the Philippines by that of *baguios*. This prediction was made in July, 1879, and was confirmed by the events which followed. Later in this same year, on

the 18th of November, the director, Father Faura, announced a second storm, which was to strike Manila itself; the alarm caused by this information was great, and the warning was heeded by all whom the news could reach. Vessels were ordered not to leave port, and the natives themselves took proper precautions to avoid the destructive force of the hurricane. It swept over the archipelago almost precisely as it was forecast, and the accuracy of the information given out by the venerable director became evident. In those places to which notices had been sent comparatively little damage to shipping and to life resulted; whereas in the storm ports where because of lack of telegraphic communication the news did not arrive in time, the destructive effects of the storm were very severe, forty-two ships foundering in southern Luzón alone, and many lives were lost. Almost remarkable was the skill displayed in these first storm predictions from the observatory; and the same standard has been since maintained, with the result that from the very first this weather bureau and its reports were depended upon by the commercial interests.

We shall now turn to a discussion of some of the separate phases of this general question of climate in the Islands, particularly the matters of temperature, atmospheric pressure, humidity, precipitation, winds and clouds, and storms.

TEMPERATURE

The monthly mean temperature in the months of November, December, January, and February oscillates between 77° and 79.7° F.; in the months of April, May, and June it ranges between 81.5° and 83° F.; and in the months of March, July, August, September, and October this average is not less than 80° nor greater than 81.5°. In accordance with these variations of temperature the year is divided into three seasons: (1) temperate, extending through the months of November, December, January, and February; (2) hot, covering the months of April, May, and June; (3) intermediate, during the months of March, July, September, and October, — March because it is midway between the temperate and the hot months.

The mean annual temperature at Manila, based upon deductions from twenty-four daily observations extending over a period of sixteen years, is approximately 80°. The mean monthly temperature falls to only 77° in the coolest months and rises to only 83° in the hottest. The mildest month is January, with a temperature of 77°, and the months of December and February follow in the second place. In the month of March the temperature rises considerably, attaining an average of 81°; and in May the maximum is reached with a record of 83°. From May until July a gradual diminution takes place until 81° is reached again, and from August to October this temperature remains unchanged. From

October, finally, the decrease continues until the month of January is reached once more.

The highest maximum temperature recorded which has been found by the writer is 100° F., in May, 1889; and the extreme minimum temperature reported is 61°, in February, 1888. As a means of comparison let us look at the temperatures of one or two of our own large cities. Boston has a mean annual of 48.6°, a minimum of 27°, and a maximum of 71°; New York has a mean annual of 51.7°, a minimum of 30.5°, and a maximum of 73.5°; New Orleans has a mean annual of 68.8°, a minimum of 53.8°, and a maximum of 82.2°; Chicago, a mean annual of 48.3°, a minimum of 23.4°, and a maximum of 72°; and San Francisco, a mean annual of 55.8°, with a minimum of 50.1°, and a maximum of 60.4°. The highest maximum temperatures, moreover, in these American cities are often over 100°, as we know, and again the extreme minimum figures are sometimes as low as 20° below zero. And so, by comparing the figures for the Islands with those for different parts of the United States, the extremely small degree of variation of temperatures in the case of the Philippines, as against the very great differences in our own country, is at once noticeable. The annual variation in the archipelago is not uniform, since in places nearest the equator it is less than in those localities further away and of some elevation; yet this difference between the highest and lowest temperatures in any part of the Islands is, at the most, very small. The

yearly oscillation at Aparri, for example, is 9.4°, the greatest recorded; in Manila, 6.3°; in Negros, 3.6°; and in Joló, only 1.2°; and thus the greatest variation over a period of a year is found to be only slightly over 9°, a figure that is reached frequently in New York within the short space of an hour.

As to the effect of these climatic conditions, the following paragraph, taken from the *Official Guide of the Philippines*, is of interest. It says:

> As the archipelago is wholly situated within the tropical zone, it has the climate which generally characterizes the countries which are found in the same position. The high and uniform temperature which the thermometer reaches throughout the year is the chief reason which makes it disagreeable and wearisome to live in this region, and which produces in the natives the laziness and inertia which characterize them, and a sensible prostration of forces in the Europeans who reside for some years in the country.

In voicing this same opinion, although more in this connection will be said later, the writer does not hesitate to add here that these natural conditions, particularly those of temperature, wield a determining influence upon residents in the Islands in general, whether native or foreign; make the native himself, to a great extent, what he is to-day; and militate against efforts toward systematic hard work for any very extended period of time without incurring the danger of becoming run down physically, and the consequent necessity for recuperation.

Atmospheric Pressure

The barometer reaches its greatest mean height in the month of February, and then continues to descend at a rate of almost 1 mm. a month until July, when the lowest average for the year is reached. A slight rise is noted in August, after which it again descends slightly during the month of September, although remaining higher than the average for July. From October to February, finally, the pressure decreases without interruption. The mean annual oscillation, or the difference between this maximum monthly average of February and the minimum of July, is 4.02 mm.; and the annual average pressure is 759.31 mm.

In the field of weather study in the tropics the one thing noticeable is the regularity with which the variations and oscillations of the three meteorological elements, namely, pressure, temperature, and relative humidity, are repeated every year. Exactness is thus the more possible, and a careful study of the indications at such a place as the Manila Observatory enables the initiated to know almost precisely every feature connected with any particular storm or kindred disturbance which is threatening. The scientific value of this possibility of accuracy is at once apparent, and the practical value is exceedingly great. The daily oscillation of the barometer is so regular in these latitudes that it is rightly compared to the movements of a clock; and it may be said with certainty that the

least irregularity observed in it is generally the most unmistakable indication of the proximity of some atmospheric change. The tabulation of a large series of such observations has enabled the directors of the observatory to deduce several laws as to barometric pressure and cyclonic storms by which these dangers may be anticipated. The regular variations are worked out by a long series of such observations, and thus any departure from these can be quickly detected and the greater or less violence of the coming typhoon foretold with almost absolute certainty. How very different this is from the case of our own weather predictions at home and how much more simplified the work of forecasting is made in the Philippines is quite apparent.

Humidity

The atmosphere of the archipelago is generally loaded with a great quantity of water vapor, the existence of which in such abundance is due, as is shown by the official reports, to extraordinary evaporation from the seas which surround it on all sides, and also in part to the richness of its vegetation, and the different prevailing winds of the various seasons of the year, accompanied by the heavy aqueous precipitation common to tropical countries. The first two, namely, evaporation and vegetation, may be considered as general causes of humidity to be observed in all the islands; and the last two, the winds and the ordinary precipitation, may influence the humidity of the different months

of the year or that of local regions in the archipelago. For this reason, during those months from October to June when the prevailing winds are from the first quadrant, i.e. northeast, and the rains are most abundant on the eastern coasts, the humidity will be greater in those towns situated nearest the Pacific and less along the western coasts. These latter, however, will possess a greater percentage of humidity from June to October, when the prevailing winds are from the third or opposite quadrant, i.e. southwest.

It is furthermore worthy of note that as the rains from June to October are caused by general atmospheric disturbances and extend their influence more or less over the entire archipelago, it follows that the humidity peculiar to these months is considerably increased, not alone in the vicinity of the western coasts but also to a certain degree in the interior and along the eastern shores. And since it is true that from November to March there is a higher percentage of humidity on the western coasts, it is easy to see that the yearly average degree of humidity must reach its maximum value in those regions that are most exposed to the winds from the first quadrant, i.e. northeast.

Because of the excessively large amount of water vapor found in the air even at any time during the year, the high uniform temperature of the Islands is doubly trying, and it is this atmosphere, filled almost always to the saturation point, that causes such debilitation. In Manila, April is the month of least humidity;

it then increases in degree during May, June, and July, diminishes somewhat in August, again increases in September, when the maximum is reached, and finally begins to diminish gradually and without interruption from October until April.

PRECIPITATION

Precipitation of water is one of the principal elements which influence the climate of any country, and for this reason the rain records of the observatory

A STREET IN THE RAINY SEASON, VICTORIA, TÁRLAC

are full of interest, especially in the way of disproving some of the absurd statements made in regard to the amount and frequency of rainfall, and in confirming certain others which have the appearance of exaggeration.

The statement is made that in Manila two hundred and three days out of the year are rainy; and again it has been said that in the months of June, July, August, and September one hundred inches of rain often fall in the capital, and during the rest of the year twenty inches more, — assertions which can hardly be supported by the facts.

There are in general three causes of precipitation:

1. The first and principal cause is the atmospheric perturbation, including not only the true cyclonic storms but also the other centers or large areas of low pressure.

2. The second cause is to be found in the tornadoes or local tempests accompanied by heavy thunder and lightning, which frequently continue from May through October, and occasionally occur in April and November, though hardly ever during the period from December to March. These rains are distinguished from the preceding ones in that while they are sometimes fierce and come in torrents, still they are usually of short duration. They rarely occur in the morning, but are frequent during the afternoon and evening, continuing during the night and sometimes even for several days.

3. Finally, the third cause of the rainfall is the influence of the center of maximum pressure, which, in the months of December and February, is found to be situated in Siberia toward the north-northwest of Luzón, frequently extending to Mongolia, northern China, and the sea of Japan. The air currents of the first quadrant, influenced by the maximum pressure,

cause great and frequent condensations, which in the months of December and February are produced along the eastern coasts of the Philippines, and at times when especially abundant and extraordinary reach the western shores.

The maximum of days of rain in Manila and vicinity is during July, August, and September, and the minimum in February and March. The "rainy days," it is to be understood, include all those during which enough rain has fallen to be appreciated or measured by the ordinary apparatus; days of passing showers are not registered and hence not taken into account. The average number of days of rain for the different months in Manila during the years from 1866 to 1898, inclusive, are: January, 5.1; February, 2.8; March, 3; April, 3.7; May, 9.1; June, 15.6; July, 20.6; August, 20.3; September, 20.2; October, 16; November, 11.7; and December, 7.9; making a total annual average of 135.9. The statement made that in Manila 203 days out of the year are rainy is hardly scientifically accurate; 135.9, or in round numbers 136, days is, however, a period extraordinary enough to astonish the foreigner who comes from a continental country. The year 1898 shows a total of 198 days of rain, while in 1885 there were only 89 days. Much care is generally exercised by the writers on the climate of intertropical regions in distinguishing between the two seasons,—the dry, which lasts from November to May inclusive, and the humid, wet, or rainy season, which continues during the other

five months from June to October. In considering the climate of the Philippines, however, it must be remembered that this division can be applied only to the interior and western coasts and not to the eastern parts of the archipelago; for along these coasts the season from November to May is distinguished by much rain, and the succeeding one from June to October is far from being a distinctly wet season, as is the case on the western coasts in the region of Manila.

The terms "rainy season" and "dry season" are apt to be misunderstood by persons who have never lived in a tropical country. This is the case with many who start for the Philippines supposing that the rainy season is so called because there is a constant fall of rain during the five months included under the term "rainy season." If one stops to think a moment, of course, the so-called rainy months — June, July, August, September, and October — have long periods of dry weather; and it is not a rare occurrence for ten, fifteen, or even a larger number of days to pass without any rain at all, or at most with showers of but little importance. The only practical significance in this distinction between the seasons is that the total amount of water which falls in the five months of the rainy season is greater than the amount which falls in the other seven months of the year. Out of the total annual average of 136 rainy days, 43 come within the dry season and 93 in the rainy season; or, in other words, thirty-one per cent of the rainy days of the year are in the dry season

as compared with sixty-nine per cent in the wet season. The average percentage of rainfall in inches is 20 for the dry against 80 for the wet season.

One hundred and seventeen inches of rain fell at Manila during the year 1867; and the next highest amount during the years from 1865 to 1898 was in 1891,—approximately 105 inches. On the other hand, the rainfall for 1874 was only 47 inches. The yearly average for Manila is 75.5 inches, compared with 116 inches for Albay province, 45 inches for the city of New York, and only 25 for San Francisco.

The heaviest rainfall which has been recorded in Manila for any one month was in September, 1867, when about 58 inches of water fell; and in contrast to this is the month of September, 1885, when less than 2 inches was recorded. During the first July of American occupation, that is in 1899, 39 inches of rain fell,—the second highest record for a single month that has been found; and September 24, 1867, is recorded as having experienced for a period of twenty-four hours a fall of 13 inches, the maximum amount for the space of a day. Such statements, frequently heard, that 20 inches of water fall in Manila in one day are thus, holding to the facts, hardly true, although for parts of the day really remarkable downpours have occurred. On May 21, 1892, between the hours of five and six in the afternoon, 2⅓ inches of water fell, which is the record for the period of one hour, and was indeed excessive. The most noted storm in Philippine meteorological history,

during which the greatest quantity of water fell in the least space of time, is the rainfall which occurred during the tornadoes of August 28, 1897, amounting to 1.5 inches of water in the space of only sixteen minutes.

Winds and Clouds

The prevailing winds in Manila and vicinity are southwest for six months of the year,—from May until October; northerly from November to January; and during the other three months of February, March, and April, easterly. May is the month of the veering of the winds from east to southwest, and October the one during which they change from southwest to north. The

Sunset, Manila Bay

particular winds of the Philippines are not monsoons in the proper sense of the word, though this term is commonly used to describe them, for they have a local action peculiar to themselves, and do not conform to

the regular semiannual changes which characterize the monsoons of neighboring countries.

The results of the study at the observatory of the different features of the clouds are of much value, for

SUNSET, MANILA BAY

by attentively examining the height and direction of those observed in the proximity of a cyclone and comparing these results with the height and direction which have been found true under normal conditions, really remarkable differences have been found, that have opened new avenues of information and increased the number of means by which it is possible to predict the advent of these cyclonic disturbances.

The cloudiest month of the year, speaking for the geographical region of Manila, is August; and the clearest month, March. The number and volume of the clouds increase progressively from April to August, and then begin to diminish again, until the minimum degree of cloudiness is reached in March.

CYCLONES

True and typical cyclones possessing the genuine movements of rotation and transference are found in the Philippine archipelago and the seas that surround it. These *baguios*, as the natives know them, or typhoons, as they are frequently called by Americans, who

ON THE LUNETA BEACH DURING A TYPHOON; LOOKING SOUTH FROM MANILA

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have adopted the Chinese name for such storms, do not fall short of equaling the cyclones of the Indian ocean or the hurricanes of the Atlantic in their intensity and destructive power.

During the years 1880 to 1898, 397 cyclones appeared in the archipelago,—a yearly average of twenty-one. Not one of these was observed in February, and only 3 in the month of March. Their frequency

STREET AFTER A TYPHOON

then increased from April, when 9 were found to have occurred, to July, when 66 were recorded. There was a slight decrease for the month of August, and the maximum of 79 was reached in September. The figures are as follows: January, 6; February, none; March, 3; April, 9; May, 24; June, 35; July, 66; August, 63; September, 79; October, 54; November, 40; December, 8. The accuracy with which an individual observer may determine by means of the barometer the almost exact nature of a coming cyclone has already been mentioned. There is, however, another means for the detection of these disturbances, and that is the nebulous condition of the atmosphere, particularly with regard to the convergence of cirrus clouds,—a sign which is considerably more valuable than the barometer, coming, as it does, oftentimes two or three days before any indication of an atmospheric change is shown by this instrument. By observing these high clouds, which are small in size, of very fine structure, and of clear opal color, generally appearing as elongated feathers, known to mariners as "cocktails," the position of the vortex of the storm and the various movements may be determined with comparative ease. The first idea of utilizing these clouds for the purpose of learning the storm vortex is to be credited to Father Viñes, director of the Havana Observatory; it is considered one of the greatest discoveries won in the study of the meteorological phenomena within recent years. Long before the least sign of bad weather is observed, and in many

cases when the barometer is very high and under the influence of the center of maximum pressure which usually precedes a tempest, these small isolated clouds appear in the upper regions of the atmosphere, banked up in the blue vault of heaven and stretching away in the direction of some one point on the horizon towards which they converge. The foremost are few in number but well defined and of the most delicate structure, appearing like long filaments bound together and becoming invisible before reaching the point of convergence. At the observatory at Manila they have been seen at times when the vortex of the storm was more than six hundred miles distant. As they are observed, it is necessary to keep them in sight and watch carefully their successive movements; and the best time for making these observations is the moment that the sun rises or sets. When the sun nears the eastern horizon the first clouds to be colored by its rays are the cirro-stratus,—the heralds of bad weather; on the other hand, they are the last to appear after the sun has passed below the horizon. After the point of convergence during these moments has been carefully determined the direction of the position of the storm center can be approximately fixed. To determine this with accuracy as it moves along, it is necessary to estimate at regular intervals the points at which these cirro-stratus clouds converge and compare them with the movements of the barometer. By this means the general characteristics of the storm are learned, and by further inquiries of

a meteorological nature, aided by available weather records, practically every feature of the disturbance is discovered and proper steps taken to avoid any harmful results.

In general, the work in meteorology in the Islands with the observatory as the center, has been of a high grade and exceedingly valuable. The necessity for continuing this study of weather conditions was recognized by the American government at the outset; and steps were taken to strengthen the department, as it had been organized under the Spanish régime by the Jesuit fathers, by enlarging the equipment and making the observatory the official weather bureau for the Islands. To-day the same careful, systematic study of the weather conditions continues, and daily and other periodical reports upon which the extensive commercial interests of the Islands are dependent for safety, are sent out to different points in the archipelago.

CHAPTER VI

PUBLIC HEALTH

The Spaniards epigrammatically describe the seasons as consisting of six months of dust, six months of mud, and six months of everything; and we might supplement this by adding that these seasons are by no means successive, for when it is dusty in one place it may be very muddy in another. It is quite a possible experience, indeed, to find the soil of one island parched by the sun and yet be able to look across some narrow strait and see daily storms furnishing nutrition for the abundant tropical foliage of a neighboring island. This variety and complexity of physical conditions we have already noticed, and the effect which these have upon the subject we are now considering, that of public health, is naturally obvious; for while living conditions might be exceedingly favorable in one place, they might be almost the opposite in another not far distant. In what we have to say here, therefore, we must observe the same caution in refraining from speaking too generally, and we should limit what we do say in any general way by the consciousness that conditions vary for every part of the archipelago, and hence that it is difficult to lay down any but a few broad directions which might

be of service in preserving in this tropical country the state of health which we enjoy in the United States. The sanest and truest paragraph that has been written upon this matter of residence in the tropics is, in the writer's estimation, the following, written by an American who has lived some years in the Islands.

> Briefly stated, the facts are as follows: if one is permanently situated in a good locality where he can secure suitable food and good drinking water, if he is scrupulously careful as to his diet, avoids excesses of all kinds, keeps out of the sun in the middle of the day, and refrains from severe and long-continued physical exertions, he is likely to remain well, always supposing that he is fortunate enough to escape malarial infection.[1]

The author finds himself in complete accord with this view, and further agrees with the same writer that though these words are true as they are here limited, it is a different matter with the explorer, the engineer, the timber cutter, or any other who would go into the back country to take up any such severe work as is involved in developing the latent resources of the country. Good food, regular habits, little or no drinking of alcoholic liquors, no exposure to the midday sun, no undue physical or mental exertion, and no worry, — these are the precautions which, if taken, will make it ordinarily possible for the white man to live for a period of from three to five years in the Philippines without any real suffering; and yet to fulfill these conditions in the provinces is often particularly difficult.

[1] Worcester, *The Philippine Islands*.

Our own people have suffered thus far to a great degree because of their lack of adaptability; and it is quite true that the climate of such a place even as Manila, which is at sea level and which is intensely hot with a high percentage of humidity during certain portions of the year, is not harmful to the constitutions of healthy Europeans and Americans, provided that

NATIVE SHACK IN MALATE

they immediately choose a mode of living that is suitable to the country, and in the matters of clothing, diet, habits, and recreations adapt themselves to the new conditions. Americans as a rule have felt that they could eat, drink, sleep, and work just as at home, but the results unfortunately have convinced many of their error. The doctrine of the strenuous life has no place in the tropics; the simple mode of living is a much wiser one. Further than this, persons over

forty-five years of age (a limit which is also set by civil-service requirements) and those with any chronic trouble should not go to the Philippines with the view of living there for any extended length of time. It is one of the worst places in the world for consumptives; it is not good for people with catarrhal troubles or weak eyes; nor is it to be recommended for people who are suffering from indigestion or possessed of shattered nervous systems.

Persons who are planning to go to the Islands generally read up about the conditions of life in Manila, and do not realize sufficiently that residence in the provinces, however comfortable it may be made, is still very different from what it is in the capital. This difference is by no means as great as it was before the coming of the Americans, yet it is sufficient to act as a warning against accepting as true for the back country the descriptions concerning Manila itself. The conditions outside are such as to make the writer feel warranted in predicting that no extensive settlements of Americans in the archipelago are likely to be made for years to come, if ever; extensive colonization by us seems to be precluded.

No general statement can be made with any degree of accuracy concerning the effect of the Philippine climate upon an American; so much depends upon the constitution and character of the individual, the locality in the United States from which he comes, — whether New England or Texas, — the place in the Islands where he is to take up his residence, the work that he is going

to follow, and the fact that he has or has not his family with him and is to be surrounded by the precautions and care of a good housekeeper. Home life and strength of character to do certain things, such as taking exercise, and to refrain from doing other things, such as overeating or exposing one's self to the sun, are the two prime conditions for a comfortable existence in the

THE CHOSEN PLAYGROUND FOR TWO SCHOOLS, CONCEPCIÓN

tropics. There is no doubt that from the first the hot months of April, May, and June are generally trying to every American. The air at this time is steamy and sticky with the closeness and heaviness which we associate at home with a hothouse atmosphere. The so-called "temperate months," again, afford no bracing change, and thus in time the never-ending summer debilitates one.

In Manila the nights are found to be cooler than the days, due to breezes from the bay, and refreshing sleep

is possible. A siesta after lunch, or tiffin, as it is called, is taken by nearly every one, even Americans. The airless character of the atmosphere during the greater part of the hot season makes it particularly difficult for those who are in poor health or overtired. Hitherto it has not been easy to get away from Manila to the purer air of the hills, and there are no short trips possible from the capital over Saturday and Sunday, which would furnish much relief. When a man has finished the day's work in the tropics he is usually fagged out and listless, and desires nothing so much as the cool veranda and the thinnest of clothing. The change from the northern temperate climate of the United States to the tropical one of the Philippines is invariably severe, and to the writer's knowledge there is no one who has gone to the Islands from any of the northern states who has not suffered annoyance of some sort. Evil consequences of this change of climate may be felt at the beginning of one's stay or after several years' residence, or even in rare cases after a return to the United States. Dengue fever, a disease somewhat akin to malaria, is common during this period of acclimation. Nearly every one, too, suffers from prickly heat, a rash which breaks out over the body, sometimes lasting for months. Other more serious diseases unfortunately are within the range of possibility if a certain amount of care is not exercised.

Cleanliness attained by the daily bath is absolutely essential to good health. All water, furthermore, should

be boiled or distilled in order to be able to drink it with impunity. Clothes washed in ordinary unboiled water are sure to contain germs which give rise to a skin disease known as "dhobie itch," which is extremely annoying and disagreeable and often contracted in spite of all precautions.

Among the innumerable variety of insects to contend with, the ever-present mosquito is foremost, and no one thinks of sleeping without a suspended netting carefully tucked in on all sides. Ants exist in great variety

HOMES OF POORER CLASS ON PILES NEAR A CANAL, CONCEPCIÓN

and profusion, and they are ready to take immediate possession of all eatables not properly protected. But worse even than the mosquito is the Philippine house fly, although he appears only intermittently, for he sticks to you as if he were glued and is often the source of much irritation. Cockroaches of immense size skip across your floors and eat the bindings off your books; lizards crawl over your walls, but after the first impressions are forgotten their chirp becomes a cheerful sound; spiders take up their abode in the bath rooms; and many

other insects, their species varying at times according to the locality, inhabit shoes, chests, and other possible places around the house. Yet it is very easy for a good housekeeper to minimize these discomforts, and it takes a comparatively short time to get used to them, especially if one starts out at the beginning to make the best of things. On the whole, life in the Islands is not uncomfortable; the experience is interesting, the daily happenings absorbing, and there is a charm about it all that is indescribable.

Now that the opinion of the writer has been given, let us turn to the views of others who have been in the Islands and see how nearly they coincide. The opinion of a physician,[1] who has lived for a long time in the Orient and who was charged by certain insurance companies in the United States to investigate the health conditions of the Philippines and their suitability for occupation by Americans, is that an American of temperate habits who is about to reside in the Philippines is a "fair risk." The climate, in his estimation, is salubrious as compared with other tropical countries; and although the Islands are subjected to the diseases which are common to the adjacent districts of Asia, particularly bubonic plague, Asiatic cholera, beriberi, leprosy, dysentery, and various malarial fevers, — epidemics which obey no law of periodicity, — yet there is nothing to show that these may not be avoided by prudent sanitary precautions. In the opinion of the writer, however, the actuaries of the

[1] Robert J. Sloan, M.D., resident at Shanghai.

largest insurance companies are not following this physician's conclusions, as testified by the fact that from forty to one hundred per cent is charged as an additional annual premium by the majority of these companies.

An observing school-teacher in an interesting account of the effect upon a person of residence in the Islands

AFTER SCHOOL, CONCEPCIÓN

mentions the loss of memory as particularly noticeable, and this is literally true, as can be testified from personal experience; loss of ability to spell is another effect. It has been the opinion of the writer from the beginning that the climate was indeed largely responsible for most of the pessimistic reports sent home to our papers concerning conditions and doings in the Islands.

Caucasians grow pessimistic and suspicious after a few years' stay; and those who do not stand the climate are apt to become hypersensitive and hypercritical. Yet discomforts and hardships of pioneer work are what try men's souls, and those who stick to their ideals soon accustom themselves to these difficulties and find great enjoyment in the work because it is of such a novel and missionary nature. As Commissioner of Education W. T. Harris has said, "A person that is not always ready to be born again upon a week's notice has no business to go abroad and undertake missionary work in a foreign land."

The effect which the climate has upon moral character is a question that should properly be left to those whose interests qualify them to speak with accuracy upon this matter; and yet it is almost impossible to pass such a subject without mentioning the unfortunate combination of conditions which makes it so easy for persons to become heedless of the restraints which they would be wont to exercise at home and in their recklessness to go into excesses of different sorts. The distance from home, the climatic influences, the lack of sufficient means of harmless entertainment, the general freedom and easiness of the life, — all tend to encourage a departure from that standard which had hitherto been maintained.

The following extract from the first report of the Taft Commission bearing upon this question of public health, gives a calm statement of facts officially presented, and is therefore helpful in understanding these

conditions in the Islands. It is perhaps based upon too short a period of observation.

> That health conditions are, on the whole, suprisingly good in the Philippines is conclusively demonstrated by comparing the sick reports of our troops while in camp in the United States with the reports for the time during which they have been engaged in active service in the Philippines. It is believed by this commission that no tropical islands in the world enjoy a better climate than do the Philippines. While this is true, two classes of diseases have to be reckoned with here. These are, first, diseases common to temperate and tropical countries, and second, diseases especially characteristic of the latter regions. Under the former head would fall smallpox, cholera, bubonic plague, and leprosy; . . . (under the latter) diarrhœa, dysentery, malarial troubles, and beriberi.

The report later recommends the establishment at Benguet, a province of some five thousand feet elevation in northern Luzón, of a summer resort for the recuperation of those government officials who from the effects of the climate become run down. This recommendation was later realized by an act of the commission making this place a summer home for Americans and the seat of government during the hot months. Benguet has thus become the summer capital of the archipelago and a genuine health resort for those connected with the government service. The climate, temperate in character, is a delightful change from that of Manila and vicinity; and the cooler, cloudier atmosphere makes outdoor life and exercise possible and furnishes just that stimulating force which is never found in the capital. Pine woods and rugged mountain

scenery suggest our northern country at home and provide excellent opportunities for exercise by walking and climbing. Baguio is the region chosen for this resort, and by this time it contains a number of substantial houses for use during this summer season, stores with the limited supplies, government buildings, and, most important of all, a well-equipped sanitarium. The distance to the nearest point on the railroad connecting with Manila is some thirty-five miles, with a horse trail the only road over the mountains. A government road, however, is in course of construction up through a river gorge, and although a great deal of money and time and engineering skill are yet required before its completion, owing to the almost insuperable natural difficulties, when it is completed this summer capital, the Simla of the Philippines, can be reached in a day's journey from Manila.

The surgeon general of the United States army differed somewhat from the opinion expressed in the report of the Taft Commission as to the effect of the climate upon the health of the soldiers. He claimed that it is enervating to the body and depressing to the mind, and recommended, therefore, as a measure of humanity, that the term of service of a soldier be limited to three years at the most, while two years he considered a more prudent maximum term.

An American physician, formerly in the army and now practicing his profession in the Cagayán valley of northern Luzón, in a letter concerning the conditions

Where the School Children's Clothes are washed in Binondo

there, urged as one of the foremost needs an improvement in sanitation and hygiene in the various towns. He mentioned the death rate of four or five persons a day in a town of not more than four thousand population, caused by malarial fever, summer complaint, and the like, in the dry season, and by cold and poor nourishment in the wet months,—a record that is not extraordinary. It is unfortunately true that native medical skill in the provinces is of no very high order, and on this account the death rate among infants is unnecessarily high. Owing to the climate of the country, fevers and intestinal disorders are also common, but generally are not serious, with the exception of dysentery, which has proved to be a dangerous trouble to foreigners, many of whom have died from its effects.

Of the most serious epidemics both bubonic plague and cholera have occurred since the American occupation, with results that have been exceedingly unfortunate, particularly in the case of the latter. Shortly after the coming of the Americans the plague broke out in the city of Manila in certain quarters, where filthy conditions gave the growth of the disease every encouragement. It seized upon the Chinese and lower classes of Filipinos, and was spread by rats carrying the infection. A systematic campaign was at once directed against these creatures and sanitary conditions were improved, with the result that after a run of something over a year, in March, 1902, the disease was wiped out with a comparatively small loss of life.

Almost immediately cholera appeared, and because of the awful havoc it made in the archipelago it will long be remembered. The total number of cases for the year[1] was 123,000, with over 70,000 deaths, a mortality of more than sixty-five per cent. During the awful ravages of this epidemic work of the grandest sort was done by the Americans in the insular, provincial, and municipal bureaus of health in the Islands. Examples of self-sacrifice that have seldom been surpassed were here witnessed and a zeal displayed for the welfare of the natives that has been rarely equaled. Volunteers came from all sides to the rescue of these ignorant people, and it was due to their efforts that thousands of lives were saved by enforcing some of the common principles of sanitation, which were

School Attire, Concepción

[1] From March to December, 1902.

unknown to the natives themselves. The work carried on was indeed a valuable object lesson to the Filipinos, — one, however, that was almost misunderstood at times; for, as in a cholera outbreak of the past, the foreigners were accused of poisoning the wells, and the most absurd tales gained credence among the lower classes, which led to the concealment of the sick, the escape of the infected, and the throwing of dead bodies into rivers, the polluted waters of which were fruitful sources of infection. With such opposition on the part of these people, and with the hostility of Spanish and native physicians, and even sometimes of church authorities, the Americans had to contend in the work; yet by prompt action, careful study, and strict surveillance of infected districts the scourge was finally stayed, and steps were taken towards preventing permanently its reappearance on the extensive scale which it had reached.

In general, life in this tropical land may be made much more comfortable and tolerable by the observance of a few rules as to dress and conduct, and freedom from many of the common complaints may thus be enjoyed.

The invigoration of the four- or five-minute shower bath is a good beginning for withstanding the wearying and wearing dog-dayish air, and a second shower before retiring without any strenuous rubbing of the skin is refreshing and sleep conducing.

As to clothing, the thinnest underclothing, probably white linen mesh, — a material that is easily permeable by air and moisture,—should be worn; and next best to

this is cotton. Changes should be frequent and strict cleanliness observed; if comfort is of any account, the laundry bill should not be considered. All articles which come in direct contact with the skin should be changed as often as they become soiled; the sense of cleanliness itself is cooling and tends to a feeling of self-respect.

WASHING CLOTHES IN CAGAYÁN RIVER

An abdominal band should be worn to protect the internal organs in case of sudden changes in the temperature, the material to be the thinnest Jaeger flannel, and the band to be changed frequently. Thin, white cotton stockings are the only ones permissible; and shoes sufficiently large should be thin soled and of canvas or other porous material. White, openworked stockings are suitable for women, while children should wear none, — simply the heelless sandals now so popular.

The suit should be of white drilling or some similar material, and the coat should button up, naval fashion, to the neck and have a low standing collar. Nothing should be worn over the undershirt, unless possibly a negligee shirt; with a nicely laundered cotton suit cuffs and collars may be omitted. For women the ideal costume is a low-necked dress of the thinnest white muslin or organdie, with elbow sleeves, no gloves, and no hat. No clothing should be worn which constricts or unduly confines any part of the body; there should be free circulation of the blood and air as well as prompt evaporation of the perspiration; thus loose, open-meshed clothing is best. Belts, waist and skirt bands, and impermeable corsets are tabooed; lower garments should be suspended from the shoulders. A loosely fitting Panama hat without any sweat band is the most comfortable and is also the most hygienic, for it can be washed frequently.

Little drinking should be done, and if one must drink, cooled and not iced drinks should be used; iced tea and coffee and all alcoholic drinks should be avoided. If one must have ice, let it be chopped ice; sherbets are all right, but it is a good rule to keep away from the soda fountain. During the hottest weather one should be scrupulously careful of his diet, avoid rich, hearty foods, and not overeat. Salads, fresh fruits, and eggs are good foods for this climate.

Exercise should be taken before or after the heat of the day; and during this time the sun should be avoided.

If one is obliged to be out, a pongee silk sun umbrella with a green lining may be carried.

One should take things easily and not get excited over trivial matters. As the expression is, the "heat gets on the nerves," and little annoyances are greatly magnified.

As much sleep as possible should be taken; and from our Philippine brothers we may well learn that the afternoon siesta helps in combating the effects of a hot day. This means for the busy man a short nap of ten minutes, the beneficial part of which lies in the few minutes' complete relaxation of the nervous system. American women in Manila adopt completely the tropical custom of undressing and going to bed, and are not expected to receive or make calls until five o'clock.

The wardrobe of every woman should contain at least one attractive negligee costume so useful and so common in the East,—the silk kimono of the Japanese or the neutral-colored sarong of the Javanese. The housekeeper found in such a costume on a hot afternoon should not be looked upon as slack or immodest, but rather as appropriately dressed,—a practice that runs counter to the ideas of our New England grandmothers, but one which comports well with conditions in the Philippines.

The night clothing for men should consist of a suit of pajamas, which ought to be of wool, a material that in the tropics best protects the wearer from the chilling of the surface of the body during sleep; but if this is

objected to in such a climate, they may be made of linen mesh.

If people would only let common sense instead of petty convention dictate what they should wear and how they should live, they would find hot weather more tolerable and themselves and those around them happier; and such is the principle to be observed especially in these tropical islands.

CHAPTER VII

COMMERCIAL GEOGRAPHY

Without a clear understanding of the physical aspects, the climate, and the products of the Islands, there can be no satisfactory treatment of the extent and scope of Philippine trade and its future prospects. Like many tropical countries, with their beauty, their fertility, and their innate resources, the Islands may well symbolize the diamond in the rough. And yet, admitting the existence of this great natural wealth, the staggering question follows, Is it available? Will the Philippines pay? is the usual form of the inquiry. This question we are as yet a long way from answering, but as a preparation for later discussion of the topic, let us look into the matter from the standpoint of commercial geography.

NATIVE SAILBOAT

Certain facts we have already learned, — the distance from America, the extensive water area within the

archipelago limits, and the comparatively small amount of land surface. We know that if we could look down upon the group we should find the whole made up of some dozen large islands, each surrounded by numerous smaller ones, and each of the former traversed by one or more spinelike ranges of mountains. With the fertility of soil, due to the volcanic origin, we are acquainted; if we could examine it closely, we should find it of a dark, reddish-brown color, composed of disintegrated lava mixed with decayed vegetation. On the slopes this soil is rendered extremely productive by the tropical rains, and a heavy luxuriant vegetation is the result. On the other hand, this rain pours down

BAMBOO BRIDGE, MORONG, RIZAL

into the plains and valleys and makes innumerable rivers, swamps, and lakes; not all regions are equally favored, nor is the supply uniform throughout the year; there are floods and droughts, and until this surplus

water can be controlled and stored for purposes of irrigation loss of crops and famines will result.

The water buffalo, or carabao, is an animal for which no substitute can be found for the work in the field and

PLOWING RICE PADDY

the heavy drays on the road; yet during the past three years rinderpest, an epidemic among the cattle, has destroyed ninety per cent of these strong beasts; and glanders and surra have taken off the horses. Both locusts and typhoons have proved disastrous to the crops; and plague, cholera, and smallpox have caused the death of hundreds of thousands of the people. The tropical climate breeds indolence, hence there is a lack of willing labor at the outset; while on account of the climate American labor in the fields is out of the question. The great distance of the field of investment and the unwillingness to invest where Americans cannot become permanent residents may operate to keep capital out. Ladrones, or brigands, intimidate the people and in interior districts prevent the pursuit of the

ordinary vocations; and it is difficult to see how this ladronism can be stamped out completely as long as those engaged in it can flee to the mountain fastnesses for refuge. The majority of the towns are on the coast and often separated by great distances. There is only one railroad in the archipelago, one hundred and twenty miles in length, connecting Manila with the port of Dagupan to the north; nor do the physical features of the country invite extension of railway communication, for numberless streams, which become torrents in the rainy season, would necessitate the construction of innumerable strong bridges, and the cost of maintenance owing to the ravages of severe rains would be heavy. Thus trade, although an economic question, has its geographical aspect.

The question of interisland communication is a serious one. The coast line of the Islands, estimated to be 11,444 miles, includes numerous gulfs, bays, and ports offering excellent anchorage but few good harbors. Manila itself, with a harbor spacious enough to shelter the fleets of the world, has urgent need for the improvements now nearing completion to insure safety to vessels. Traffic between the islands has been seriously interrupted by the unsettled conditions of the country due to the insurrections, and more recently by the quarantine restrictions placed upon shipping during the prevalence of cholera. The facilities for this trade are inadequate and unsatisfactory; Spanish boats with a conspicuous lack of cleanliness run irregularly, and

English vessels, again, are not what might reasonably be expected.

The rivers afford the chief means of transporting heavy products from the interior to the seaboard. In Luzón the Cagayán is navigable for a distance of seventy-five miles by craft of a certain construction, though the course is greatly impeded by fallen timber, trees, and débris which come floating down during

WATER BUFFALO

the rainy season. The Abra, Agno, Pampanga, and Pasig are likewise navigable for part of their distance by smaller craft; and what is true of Luzón is also the case of each of the other large islands. There are almost no rivers with clear entrances and channels sufficient for boats of any size; and until recently no attempt had been made to improve these water courses.

Similarly on land there is difficulty in getting about, owing to the lack of good roads. The so-called general

highways are little less than impassable in the rainy season not only by reason of clay, mud, and washouts but because of the lack of bridges. Once roads are built it is difficult to keep them in repair; many excellent ones, however, constructed by the military authorities are now maintained by the provincial officials, and others are being laid out and bridges built as far as limited funds will permit. This work has but begun, and in many places the horse trail is still the only road; indeed, one of the prime causes of the stationary character of Filipino civilization in its various phases, and of the marked philological differences, has been this want of proper ways of intercommunication.

Under such conditions the difficulties with which the postal service throughout the archipelago has been conducted may be surmised; yet it has been as fully organized as the facilities permit and is being constantly extended in response to the demands of business and administrative interests. A fleet of small vessels recently built is now at the disposal of the Insular Government, and is of great benefit in carrying on the interisland government business, including mail, transportation of officials and employees, and doing special work for the various bureaus.

Since the last of August, 1898, the date of the American occupancy, the signal corps of the army has constructed some nine thousand miles of telegraph, telephone, and submarine cable lines in the Islands; and thus a means of prompt communication, and consequently

executive control, from the very northern point of Luzón to Siassi in the extreme south, close to Borneo, connecting all the important islands except Palawan, is afforded. In addition to these military telegraph and cable systems are the lines of the Eastern Extension and China Telegraph Company, approximating some six hundred miles in length and joining Luzón, Panay, Negros, and Cebú. A transpacific cable nearly eight thousand miles long, from San Francisco by way of Honolulu and Guam to Manila, has lately been completed, thus establishing with the home country a direct connection the importance of which can hardly be overestimated. The service hitherto by way of Asia, Europe, and the Atlantic was not only slower and more expensive but was without our control and hence not trustworthy in critical moments.

Commercial Products

Turning now to a consideration of the products of the Islands, we find that Manila hemp, tobacco, sugar, copra for export, and rice for home consumption are the staple ones; while coffee, chocolate, corn, and indigo are also produced in quantities. Sugar was for a long time the chief article of export, and, indeed, it is related that much of that used by the Forty-niners of California was the Philippine product; it was later superseded in importance by the so-called hemp, which became the principal Philippine product known to the outside world.

This fiber, correctly speaking, is not hemp at all, and does not belong to the flax family, but is obtained from a species of the plantain group called abaca.[1] Its trunk and leaves resemble the banana tree so closely that the two can with difficulty be distinguished by the ordinary person. The body may be pulled apart as easily as a vegetable stalk, while only an ordinary knife is

HEMP READY FOR EXPORTATION

required to cut it down and a very crude implement to shred the fiber. Although efforts have been made to introduce the tree into Borneo, Sumatra, and other eastern islands, they have been without results; it grows nowhere else in the world, and even in the Islands its cultivation is limited to those regions where the soil is open and moist but not swampy. Southern Luzón, Sámar, and Leyte are the centers of the industry, though

[1] *Musa textilis.*

in general the Pacific slopes of the Islands are thus naturally adapted to the plant, and with the expenditure of a minimum amount of labor and care thousands of tons of the fiber are produced annually in these regions, while much is to be found growing wild. It is exported principally to the United States and England either in its raw state or in the form of rope and cordage. The annual return to an owner of an abaca plantation is from twenty-five to thirty per cent; and this

HEMP MARKET, CEBÚ

with the use of such primitive instruments as are now employed, involving waste both of material and of time. With the advent of a machine invented by American mechanical genius for accelerating and economizing the process of preparing this important article of commerce for the market, an increase in profits and a new era in the industry will be realized.

Tobacco is the next best known and characteristic product, and the quality of the leaf is excelled only by

that of the Havana plant. Much of it has a disagreeable, dry, pungent flavor, particularly that used in the cheaper cigars and cigarettes, a liking for which can be

ROPE MAKING, MANILA

only an acquired taste. The people, however, become acquainted with it at the earliest possible age, and indeed it is not an altogether uncommon sight to see infants given cigarettes to suck immediately after they have been fed at the breast. The cheroots smoked by the poorer classes are of immense size and are passed round from mouth to mouth in the family group. After each has had a sufficiency the stump is put aside for future enjoyment, or, as is sometimes the case among the mountain tribes, it is stuck into the pierced lobe of the ear like an earring.

As every one is a smoker, — men, women, boys, and girls, — the home consumption of tobacco is large; yet over one hundred million cigars are exported annually

from Manila, chiefly to China, Japan, the East Indies, the United Kingdom, Spain, and Australasia. In addition, some twenty million pounds of leaf tobacco are exported principally to Spain. Although it grows almost everywhere in the archipelago, it is only the tobacco of the hotter climate that possesses an aroma; that raised in the Cagayán valley is considered the best quality. As is also true of the hemp industry, tobacco growing is to a great extent in the hands of foreigners, who control large areas of the most desirable land.

Another important staple is sugar, which, although grown in almost every island, has its home just as

PRIMITIVE SUGAR MILL

distinctly in the central islands, particularly in Negros, as tobacco does in northern Luzón. Yet, due to the primitive methods which characterize agriculture and

manufactures in the Philippines in general, the product is of an inferior quality, — perhaps the poorest in the world, whereas the geographical conditions warrant the belief that the Islands are capable of producing the best. Yet poor in grade as it is, the five hundred million pounds produced is nearly all exported; and in this connection the fact that the majority of the planters sell the sugar

TUBA (COCOANUT VINE) GROVE, MAJAYJAY, LAGUNA
Bamboo poles from tree to tree as bridges

in the crude state well illustrates the natural inertia of the Filipino, who is generally content to accept the smaller profit rather than assume the task of refining the product. As a result there is economic loss in the transshipment of this heavy watery substance to China for refinement. As to the yield itself, the fact that in the Hawaiian islands, where the soil is less productive, a planter usually obtains seventy-five tons of sugar to

the acre, whereas in the Philippines he considers half a ton a fair amount, and can make a profit on such a basis, bespeaks the character of the culture in the latter islands.

CLIMBING FOR TUBA

Copra, another common article of commerce produced generally, is the dried meat of the cocoanut, the fruit of a species of palm. From this an oil is extracted, which is used in a variety of ways, particularly for lighting purposes and in the manufacture of soaps and perfumes. The cocoanut plantations, which are used almost exclusively for the copra trade, require little care and yield a large return on the investment.

These four principal products — hemp, tobacco, sugar, and copra — constitute over ninety per cent of the entire export trade of the Islands. Rice, the universal food of all eastern peoples, which takes the place of bread among us, is produced in large quantities, and yet so insufficiently

as to necessitate heavy importations from Asia, making this in fact the chief article of import. Coffee, chocolate, corn, and indigo are also important vegetable products; and the conditions in certain parts of the Islands, particularly the interior of Mindanao, seem favorable for the production of rubber. In the case of coffee the production has fallen off very much during the past fifteen years on account of the inroads of a destructive insect. Chocolate and not coffee, however, is the common morning drink among the better class of Filipinos, and the two hundred thousand pounds of cocoa yielded is consumed at home in the manufacture of chocolate. Corn, or maize, is the food of the common people where the soil is not suited to the cultivation of rice; and indigo, the last-named article of importance, although formerly produced in large quantities for export, has suffered a falling off in demand of late owing to the adulteration of this commodity by the Chinese.

Transporting Cocoanuts through Canal near Post Office, Manila

The primary source of wealth of the Islands lies in the agricultural lands, which cover seventy-three million acres, only six millions of which, according to present

estimates, are under cultivation. How crude and unscientific are the existing agricultural methods is but too evident; yet equally clear is the fact that modern methods of husbandry, such as rotation of crops, protection from insects, proper fertilization, and irrigation, would work a wonderful change in the way of increasing the produce per acre, and hence the profits on the

PLANTING RICE

investment. Nor is this mere speculation, for the introduction of such means both of increasing the yield and nourishing the soil to prevent exhaustion is very possible; and, indeed, any improvement over the present conditions in this industry, particularly a restricted immigration of Chinese into the Islands to teach the natives farming, — a plan which meets with the favor of the Commission and which should receive every encouragement in spite of the general attitude assumed by us at home with reference to the entry of these people into

the United States, — would tend toward realizing greater returns in this line of work. With the rest of the agricultural land (by far the greater part) then brought

Pounding Rice to draw it from the Husks

under a cultivation based upon these proposed present-day principles, this great potential wealth would become real and the industry attain to the position of importance which it deserves.

Fruits and Flowers

Although the necessary conditions—a warm climate, an abundance of tropical sunshine, a plenteous rainfall, and a soil highly fertile — all seem to be present, there is nevertheless a conspicuous absence of sweetly scented flowers and palatable fruits. The bananas, though they exist in almost endless variety of form,

Irrigating Machine, Morong, Rizal

Hand Irrigation, Morong, Rizal

color, and taste, are, with the possible exception of one species, the *lakatan*, not nearly so delicious as the ones which we buy at home at almost the same price paid for this best grade in Manila. The pineapple plant, also common, is cultivated not for its fruit but for the fiber which is obtained from its leaves and used in the manufacture of a very fine fabric known as *piña* cloth. The fruit itself lacks the exquisite flavor of the Hawaiian and Cuban product, and here again, as in the case of the banana, is suggested the possibility of adding this particularly desirable quality by proper cultivation. Oranges sweeter than almost any which we find at home, though small, might by similar care in cultivation be made larger and more luscious, and, instead of falling to waste where they grow wild, become a universally important product.

BREADFRUIT TREE

Of the few distinctive fruits of the Philippines, the one perhaps best liked by foreigners is the mango, yellow in color, oval shaped, and some five or six inches long, with an agreeable flavor and a pleasant odor. The species found in the Islands is superior to that of Hawaii,

Java, or the Straits Settlements, in all of which places it has a commercial value both as a fresh fruit and as a pickle. The mangosteen, a product of the equatorial region, is found as an exotic in some of the southern islands. By the Moros this is called the "king's fruit" because it is so highly prized by their sultans; and such a name is by no means inappropriate, for the fruit is most delicately flavored and suggests a fruit lemonade. In appearance it very much resembles an orange except for the white color of its parts. In addition to these fruits may be mentioned the chico, about the size of a peach, with a dark, dry skin and a mealy, edible portion with a very sweet, pleasant flavor; the lanzon, a kind of plum; while various others less commonly known and less generally used are to be found growing in different regions of the archipelago.

Timber

Another important asset of material wealth is the timber land, comprising some fifty million acres, in which are to be found between six and seven hundred varieties of hard wood indigenous to the archipelago which are suitable for the different economic and artistic purposes. The great drawback to the development of the lumbering industry is not the lack of demand, but the impossibility of getting the timber out of the forests on account of the want of roads, transportation facilities, and reliable labor, combined with the character of the distribution of these different woods, by reason of which

the percentage of the amount of any particular variety for a given area is generally small and oftentimes so low as not to warrant the expenditure of the necessary labor. The majority of these woods, furthermore, have a specific gravity greater than that of water, and hence cannot be shipped to market by stream except by raft or other craft.

The woods in most common use are *camagón*, often mistaken for ebony, a dense black wood, highly valued for cabinet work; ebony, more intensely black and denser than *camagón*, very valuable for furniture making and also used in the manufacture of gunpowder; *guijo*, a durable, strong, tough, and elastic species, used in the construction of vehicles and for flooring; *ípil*, excellent for building purposes and joiners' work and also for railroad ties; *molave*, called by the natives the "queen of woods," proof against sea worms, white ants, and the action of the tropical climate, exceedingly strong and durable, lasting well underground, and highly valued for various uses; *narra*, wrongly called mahogany and resembling it, capable of a beautiful polish and much used in furniture work; palms, the most common class of which is the *palma brava*, used for rafters, piles, and telegraph poles; and *calantás*, the Philippine cedar, used for cigar boxes and other light work.

Sawing Timber in Manila

Mineral Resources

Much attention, particularly since the American occupation, has been centered upon what has been hailed as the enormous mineral wealth of the Islands; and yet in the midst of these glowing accounts of the mining possibilities, it is well to bear in mind the tendency inherent in human nature to see visionary wealth in regions as yet unopened, and to contemplate the existence of untold treasures in virgin fields with such fascination as to transform imagination into confident belief. Practically all that has thus far appeared on this subject is mere speculation, for as yet there is no available reliable information based upon actual scientific investigation by Americans, and no evident proof, scientifically speaking, that the Islands do or do not contain mineral deposits in paying quantities. That the Spaniards, known to be expert miners, failed to find extensive deposits may not be conclusive evidence that there are none, and yet may be a sufficient reason for a feeling of skepticism as to the possibilities.

Gold, silver, and copper unquestionably exist there, — the writer has seen them mined; and marble has been quarried to a limited extent. Pearls are to be found in the Sulu archipelago. Lignite has also been found, claimed by some to be of excellent quality, while others say it is so mixed with sulphur as to be practically useless. According to the report of the mining bureau, good coal has been found in the provinces

bordering upon the lake of Bay, and the opinion is expressed by the head of this bureau that the coal wealth of the archipelago surpasses that of other minerals that may be discovered. Such carboniferous deposits as there are, however, have not been developed on an extensive scale, and many of the obstacles which

IGOROT GOLD MINES

prevented successful mining during the Spanish domination remain at the present time, so that, should rich veins be discovered, the physical difficulties alone would preclude any rapid development of them. True it is that various specimens have been found showing an encouraging range of deposit; yet these isolated samples do not necessarily indicate dynamic mineral wealth, and until more definite information is to be had a conservative attitude is best.

Mechanical Industries

The country, notwithstanding the aptitude of the people and the abundance of raw material for all kinds of fabrics, is not a manufacturing one. Primitive instruments and methods, moreover, characterize what industries there are. Hemp and pineapple fiber, cotton, and silk are used in weaving, and the cloth is named *sinamay*, *piña*, or *jusi*, according as it is made entirely from hemp, from pineapple fiber, or wholly from silk. Coarser garments, such as men's shirts and women's waists and skirts, are usually made of *sinamay;* the gauzy outer waist worn by the women is also generally of the same material, though the more expensive *piña* is sometimes used; and their more elegant garments are of *jusi.*

The Village Blacksmith

Burning Pottery near Pasig, Rizal

Blacksmiths

Milk Peddlers, Manila

Bamboo, palm leaves, rattan, and a number of other vegetable materials are used in the manufacture of mats, hats, and household furniture. Bamboo, in particular, seems to have an infinite number of uses, for it not only supplies everything necessary for building houses and fences, and is employed largely in making wagons and harness, household and farm implements, but also is used for food, the bulb when boiled tasting much like cabbage. Most of the rope and cordage is made from Manila hemp in or near the capital; and here also are the more prominent cigar and cigarette factories. Throughout the Islands are numerous small stills where alcohol is manufactured from the juice of the nipa palm, and in Manila there is a large distilling plant and also a brewery.

AN ELEVEN-YEAR-OLD CUYAN CHILD WEAVING

In each of the large towns are carried on the common trades, such as carpentering, tinsmithing, metal working, carriage repairing, and blacksmithing, in all of which, however, with the exception of the last

Water Carriers

Vegetable Garden at Joló
Photograph by G. E. C. Rost

named, the Chinese are more skilled and in greater demand. Metal molding in a crude way is understood, even among the natives of Sulu; and silversmithing is carried on, particularly by the Ilocanos, a skillful, intelligent people of northern Luzón. Real ability has been shown in wood carving, of which we shall make mention later in considering the artistic possibilities of these people. Shipbuilding, too, was formerly a successful industry of considerable extent, but among the natives to-day it is limited to the construction of small craft.

Fishing

Owing to the great water area, fresh and salt, nearly every Filipino is a fisherman, and fish forms one of the principal articles of food for the people in general; but as distinct industries, marine and fresh-water fishing are not carried on extensively. The local markets are supplied by those who make this a regular occupation, and in the large seaport towns a brisk business is done by these fishermen; but at most this branch is only of local importance, and no such deep-sea fishing as has for centuries formed the occupation of multitudes of Chinese near by is carried on.

Primitive Way of Fishing

Fishing

Making Fish Nets, Cavite

Animal Life

The water buffalo, and not the horse or the ox, is the native beast of burden. Strong but slow and deliberate of movement, and easily affected by overwork or disease, particularly rinderpest, which has recently wrought such destruction, it is hardly an ideal one; yet given its necessary daily wallow in some muddy creek, it serves the Filipino well at the dray and the plow. Buffalo milk is drunk and the flesh of the animal is eaten by the natives, but this latter is tough and stringy and to Americans unpalatable. Running bulls, such as are found in India, and undersized horses are also employed by the natives, but less generally, and are hardly typical.

Deer and monkeys are found here, and are used for food. Hogs of a black color are to be seen in the streets of every village, roaming at will and performing the useful service of scavengers, — perhaps the only reason for tolerating them. In spite of their public function, however, little hesitation is shown in killing, roasting, and eating them immediately on any festival occasion.

Among the birds the flesh and eggs of which are eaten are cocks and hens, several species of jungle fowl, ducks, pigeons, and snipe.

Oysters, clams, shrimp, crabs, and lobsters abound in the shallow waters. An enormous giant mollusk is found with shells sometimes six feet in length and hundreds of pounds in weight, the valves of which

are often used for baptismal fonts and at times for making lime; while the translucent valves of certain smaller mollusks are ground into thin plates and used extensively in place of window glass. Coral beds, too, exist in the southern islands, displaying beautiful forms and colors in the depths below and evidencing the activity of the polypi.

Bull Cart used in Provinces

Ants are present in countless numbers and varieties, of which the most destructive is the white ant, or ternite, which inflicts great damage on wooden structures. Bees also inhabit the Islands, particularly the southern ones; and honey forms an article of food, and wax one of commerce. Mosquitoes spreading malarial disease and locusts destroying the crops fairly swarm the land. Myriads of flies and water bugs, large and small, also exist; and of the reptile, rodent, and arachnid families are numerous representatives including lizards, scorpions, centipedes, snakes to a limited extent, spiders of all sizes, but rarely poisonous, and rats, which have caused damage chiefly in Manila by spreading plague infection.

Before concluding this consideration of the Islands from the standpoint of commercial geography, let us direct our attention to some of the features of the more important members of the group.

Interest naturally centers on Luzón, on which Manila is situated. Next to the largest island in the group, some four hundred miles in length and two hundred in width, it was the first to be occupied by American troops, and was the scene of the earliest and most important military operations. It is divided into twenty-two provinces, not including the municipality of Manila, all under civil government. On account of the location of the capital in Luzón, the island has been influenced more than any of the others by outside civilizing forces, and

Taking Rice to Market

for the same reason has the largest and most diversified trade and most of the more extensive industrial plants. Outside of Manila, however, tobacco and hemp growing are the principal industries. It is related that when

Magellan's party first landed on this island they saw a woman pounding rice in a mortar made from a tree trunk, just such as is used to-day, and they made signs

NATIVE CARRIAGE, MANILA

to her to inquire what she was doing. In reply she lifted the large wooden pestle and called out "Looson," which is the name given by the natives to the whole instrument; and from this circumstance the Spaniards named the island Luzón.

Mindoro is the least explored island of all; it is very mountainous, thickly wooded, and unpenetrated by roads. Various traditions envelop this strange place in a haze of fascinating mystery: wild tribes are said to be there; white people having all the appearance of Anglo-Saxons, and supposed to be descendants of those who were sent out early to form an English penal settlement, have, according to the testimony of

native priests and military officers, been seen in the interior; and great mineral wealth was reported to the Spaniards as lying in the mountains inland, whence the name, "mine of gold." Moro pirates formerly ravaged the coasts, and later desperate characters from Luzón and near-by islands made this their resort.

Along the shores there are small towns having rattan splitting as the chief industry; and honey, wax, and

HAMMOCKS GOING TO ANTIPOLO, RIZAL

tortoise shell are obtained from the neighboring islands, with Calapan as the trade center.

Masbate, named from a certain species of palm growing on the island, is traversed and broken by a semicircular mountain chain, and until the appearance of the rinderpest was the center of a thriving cattle-raising industry. Timber cutting is now the chief source of wealth. The climate here is conspicuously healthful, the people industrious, and the natural beauty unsurpassed.

Sámar, third in size in the group, is almost a continuation of southern Luzón. Nearly all the towns are

on the coast or along the main streams navigable for native craft. The interior is rough and wild, uninviting, and sparsely settled by mountain peoples. Hemp is the principal product.

Leyte, separated from Sámar by a narrow strait, is very similar to the latter in physical character and resources, and is likewise devoted chiefly to hemp producing, though much sulphur, supplying the powder

NATIVE TRANSPORTATION

mills in Manila under the Spanish rule, was obtained here. In spite of the general mountainous character it is one of the best cultivated islands in the archipelago. Here it was that Villalobos landed in 1543 and named the place Filipina, which name was later extended to the entire group.

Panay is mainly interesting because on it is situated Iloilo, next to Manila the most important commercial center in the Islands. It is one of the more prosperous

of the group, with fertile soil, good means of communication with the interior towns, and contented people. Hemp and sugar in general and various textiles from silk, pineapple, and hemp fiber, such as *jusi*, *piña*, and *sinamay* manufactured in and near Iloilo, are the products.

Negros, almost separated into two different islands by its dividing chain of mountains, is the home of the sugar industry. The soil is particularly fertile, the people are in comfortable circumstances, and almost no disturbances have been known. Here may be seen the genuine *haciendas* or plantations, and their owners, the propertied class.

TRAVELING IN BENGUET

Cebú became early known to foreigners as a trading center, and the city itself, next in importance to Manila and Iloilo, has from the earliest times enjoyed an independent trade with Asiatic and European ports; and this intercourse has had the effect of elevating the island, particularly that portion in the vicinity of the capital, to a higher stage of civilization than that of its neighbors. The mountainous interior, however, is not yet properly opened up by the necessary roads, making communication from coast to coast possible.

Bohol is one of the most uninteresting islands of all. Its soil is comparatively barren, the timber resources are limited, and many of the towns unfortunately were razed during the war. The interior is rocky and difficult of access, and the people have been turbulent.

Palawan, long and narrow, lying to the far southwest, is the most inaccessible of the larger islands. Spanish authority was recognized only along the coast, but never affected the savage tribes of the interior; and as yet American dominion has penetrated little farther. The people are partly Mohammedan, mostly heathen, and are far removed from the state of civilization. Honey and wax are here produced in quantities.

Mindanao, the name signifying "the peoples of the lake," occupies the southeastern corner of the archipelago, and is the largest in the group. The climate is more equable and healthful than that of Luzón and, unlike the latter, it is not exposed to the typhoons. Mountain chains attaining great height traverse the island, and forests largely unexplored and full of animal life cover a great portion of it. The lake region of the interior, practically none of which was under Spanish control, is now accessible from the northern coast by military roads, and the Mohammedan inhabitants are for the first time making the acquaintance of an outside power.

All the common products of the archipelago are raised here, and in addition certain of the spices indigenous to the East Indies.

The Sulu archipelago, lying to the southeast of Mindanao, though ceded with the Philippines, forms a distinct group of islands, smaller in size than the ones we have been considering. The inhabitants are Mohammedans, ruled by dattos, with the sultan at their head, and have tastes, habits, and interests in common rather with the Bornese and East Indians than with the Filipinos.

Finally, it would be impossible to leave the present subject without just a word regarding the commercial position of the Islands with reference to the great oriental world, and the significance in this connection of the Isthmian Canal, soon to wield an influence in the field of international trade. More than half the peoples of the earth live in the countries which are within easy reach from the Philippines: China, with its four hundred millions or more of people; the East Indies, with over three hundred and forty millions; Japan, forty-two millions; Australasia, five millions; Siam, nine millions; and the Straits Settlements, one million; making a total population ten times that of the United States. That our possessions there will become a base for commercial operations in the Far East is only a conjecture; yet there are those who see in Manila a second Hongkong,—a great mart for the supply of the earth's products to the millions of this vast Orient. With the capacity of the home markets long since reached, where competition has become almost stifling, trade has already sought other fields; and among them this oriental one, with

a demand for goods that seems unlimited, is the fairest. It is but beginning to open up, and as its extent and the various wants of these multitudes of human beings are being revealed, the assurance comes that for ages hence here will be the great center for commercial activity, the scene of future trade conflicts, the objective point in the nations' race for wealth. And here are the Philippines, an entrance, as it were, to this tempting field, brought nearer to the home country by the intercontinental canal, which thus will lend active aid in gaining control of the field itself. The possibilities are great; time will determine the results.

Walls of Manila

CITY OF MANILA
EXPLANATION.
City Boundary
Boundaries of City Districts
Streets
Paths
Blockhouses
Railroad
Buildings and
Cemetery Cem.
Churches
MANILA
BAY
TONDO
SAN NICOLAS
BINONDO
SANTA CRUZ
QUIAPO
SAMPALOC
SAN MIGUEL
PANDACAN
WALLED CITY OF MANILA
ERMITA
MALATE
PACO
Vitas Channel
Vitas
Gagalangin
Tayuman
Lico
Chinese Hospital
City Limits
Calubcub
San Isidro
Calero
Bangcusay
Bancaso
Tutuban
Dulumbayan
Sulucan
Mangahan
Balic balic
Water Main
Nagtaha
Santibañes
San Carlos
Concepcion
Tanque
Uiliang-cauayan
Peñafrancia
Dobau
Paco Cem.
Luneta
Bangtang
Singalong
Maytubig
San Isidro
San Antonio Abad Canal
Pasig River
Hospital
San Lazaro
M. D. R. R. Sta.
Bilibid Prison
Cathedral
Plaza
General Hospital
½ Mile
2 Miles
2½ Miles
To be dredged to 30 ft.
To be dredged to 14 ft.
N

CHAPTER VIII

MANILA

Manila, formerly Maynila, or Bush Town, as the name signifies, the Nuremberg of the Orient, with but few equals anywhere for quaintness, owes its foundation to Legaspi, who on his northern expedition in 1571 took

PUERTA REAL, WALLS OF MANILA

the ancient town at the mouth of the Pasig and, dividing the land among his Spanish followers, set in operation plans for a well-laid-out city. Streets were cut and houses constructed in squares, and a park was reserved

in the midst of these, flanked by the cathedral church on one side and municipal buildings on the other. Later by some twenty years walls were built round the city with drawbridge entrances; and in 1654 the cathedral, now venerable, was begun.

Philip II had made the city the capital of the archipelago, and its splendor soon won for it the name of Pearl of the Orient. Early writers describe it as beautifully laid out and built, indeed the first city of the East. It is cause for regret that it did not continue up to the present time in this ancient form; as we know, the earthquake of 1645 wrought such destruction as to discourage any efforts toward reconstructing on the same scale as formerly, and the city which Americans found on their arrival six years ago was the result.

Sentry Box inside Walls

Excellent judgment was shown by the early settlers in selecting the site of the capital, for the position is remarkably good commercially and strategically, with

the sea on one side, inclosed by a harbor some thirty miles across, protected by a fortified promontory at the outlet, the river flowing through the center of the city, furnishing with its innumerable tributaries every facility for water transportation. Direct communication is also thus afforded to Laguna bay and the numerous towns along the shores in this fertile region of central

STREET IN WALLED CITY

Luzón; and other streams emptying into Manila bay, available for lighter craft, make it easily possible to bring the product of the surrounding country into the capital.

The location was less fortunate, however, from the standpoint of climate, for, just at sea level, the city was constantly subjected to the intense heat of a tropical sun, which, with so much water near by, caused a high degree of humidity and thus furnished conditions favorable for

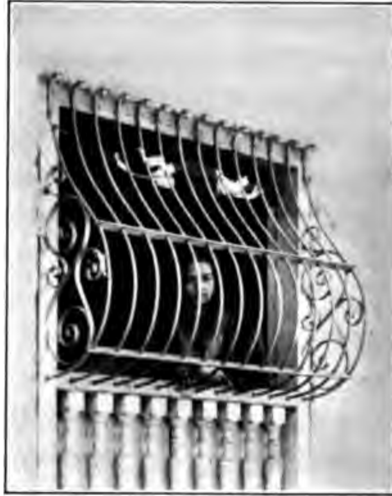
LIGHTHOUSE AT ENTRANCE OF PASIG RIVER ON MANILA BAY

the contraction of fevers and in general encouraged the spread of diseases peculiar to such countries.

Manila to-day, with its cosmopolitan population numbering some two hundred and seventy-five thousand, made up of Filipinos, Chinese, Americans, Spanish, Germans, British, Japanese, French, Portuguese, Indians,

CHURCH BUILDINGS, MANILA

and many other peoples in small numbers, is a crowded oriental city, unprepossessing, conspicuously barren of the luxuriant tropical vegetation so noticeable elsewhere, even just outside the city, at first most interesting for its novelty and afterwards equally tiresome because of its monotony. Low-lying and bounded by a range of mountains in the background which makes it appear even smaller, it fails to impress the newcomer, and not until he has left the steamer and traveled up the Pasig to the landing point is he able to make out the real city and its activities. And then he begins to form impressions and simultaneously to wipe off a rapidly accumulating flow of perspiration, which seems to have an abundant source and increases in volume with every step he takes under the burning sun in his search for some means of conveyance from the water front to the hotel. Filipinos and Chinese in the employment of our government are seen in numbers round the customhouse and other buildings along the river; others again, mainly Chinese, hurry along in the broiling sun carrying burdens suspended from a piece of bamboo placed across



WINDOW IN WALLED CITY

the shoulder; native women with infants galore squat round selling cigarettes, fried grasshoppers, and cakes, or await their laboring husbands, who are ever ready to postpone work awhile for a smoke talk; and occasionally native vehicle drivers are to be seen, indifferent to the new arrival's need of some means of transportation, and perhaps asleep in their box, for it is still hot. Finally he reaches the hotel, or if not this, then unfortunately some one of the numerous Spanish-Filipino institutions in the city which go by the same name, but are sad-looking competitors for such a designation, as the general interior appearance, absence of the little things that are no longer considered luxuries here at home, and the species and quality of the food served soon testify.

WASHING CLOTHES NEAR BRIDGE OF SPAIN

After a stopping place has been found and, if immediately possible, a change of linen and abandonment of woolen clothes accomplished, the impression making may continue. The sun has lowered in its course and, no longer scorching, is settling over Mariveles across

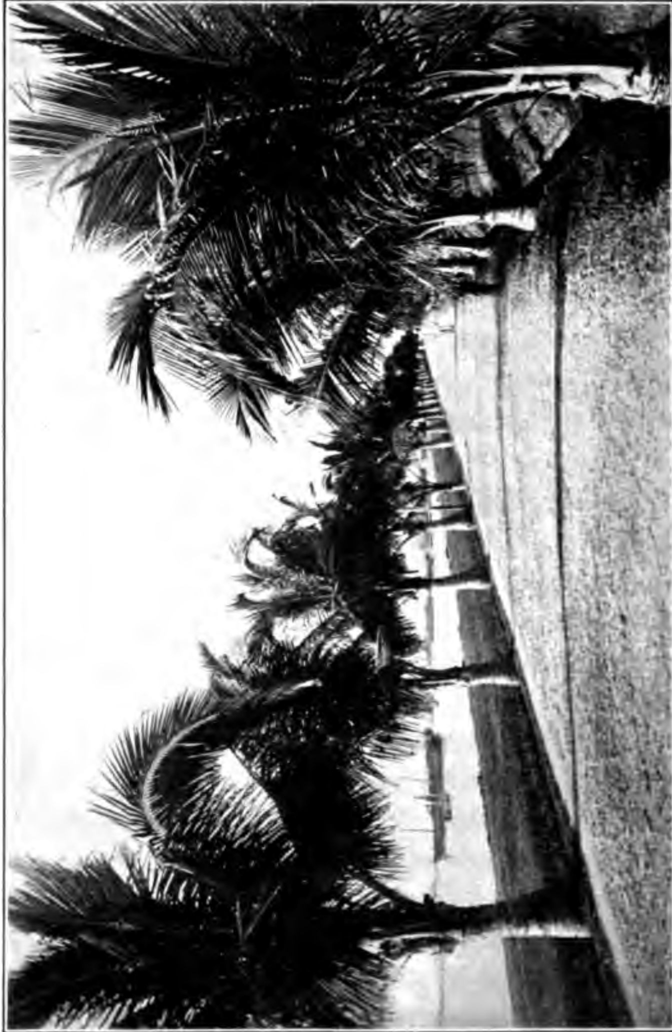
THE BRIDGE OF SPAIN

the bay and preparing one of the most beautiful sights imaginable as it sinks behind this rugged mountain, casting long beams across the broad harbor and bathing clouds and ships and church spires in a golden brilliancy. The air has become pleasantly cool, and crowds riding, driving, and promenading fill the Luneta, where a concert is going on. The white costumes of natives and

LUNETA

foreigners, so pleasing in effect, the vivacity of this cosmopolitan set, the sweetness of the music, the cooling air, the beauty of this tropical sunset, — all together combine to satisfy again the mind that was becoming discontented.

By this time the general character of the city and its contents has been perceived, — the division into separate districts or wards; the queer old section within the walls surrounded by a disease-generating moat and itself



Malecón

known as Manila; the more recent business portions on the opposite bank of the Pasig, where foreigners have their establishments; Chinatown, a typical Chinese neighborhood; the narrow, crowded streets and the low, strangely built houses, with stables below and a second story projecting over a bit of sidewalk; the number of creeks or *esteros* forming a network of canals through the city; the public markets; the different types of people with such variegated costumes; the little horses and the deliberate water buffaloes; and, pervading all, the constant chatter of the natives in their guttural Tagálog dialect, with an added bit of English here, German there, or Spanish in another place.

Americans who live in cities which have water supplies, systems of sewerage, gas and electricity, street railways, well-paved streets, fire and police departments, and public libraries can hardly imagine the elementary condition of the cities of the Philippines. Manila alone has a water supply, an electric-light plant, a street railway, and a telephone system; and these are primitive and incomplete. The capital was the first to reap the benefits of the new government, and consequently had some of its most urgent needs attended to almost immediately. Foremost among the improvements were a well-organized department of sanitation, which has done an immense amount of good; a police department; a municipal ice plant, — a veritable blessing; and a hospital. Yet much remains that has not yet been accomplished; the cleansing process must be continued

Calle Gral. Solana, Manila

in order to reduce to a minimum the chances of such serious outbreaks of cholera, bubonic plague, and small-pox as have occurred in the past; means of transportation must be extended, though this need does not demand immediate attention now that an electric-car line has been put into operation, — a great improvement over conditions a short time ago, when it was practically impossible to secure a vehicle when one was most needed; and, in general, streets remain to be improved and various portions of the city to be beautified by parks and tropical vegetation, which needs little encouragement and which improves these island cities so wonderfully, as any one who has visited beautiful Honolulu can testify.

The increasing number of Americans is already so large and their energy and enterprise so dominant that there is no large city in the East which has undergone so complete a change. Three years ago the lack of luxuriant tropical vegetation; the dirty, narrow, poorly paved streets; the inferior artificial light; the miserably equipped car line, patronized only by natives of the poorer classes; the groups of nipa shacks, more primitive as a dwelling than the worst American shanty; the narrow Escolta, the main business street; the sultry climate; the mixed currency; the inability to speak the language; the difficulty in finding goods, both clothing and food, which you especially wanted; the long distances; the high hotel expenses; the scarcity of public conveyances,—all combined to make the first impressions

Escolta

of the newcomer hardly of the most pleasant sort. But conditions have changed much even within this short space of time, and the city is becoming more and more American or, in other words, up to date.

Attractions are not by any means entirely lacking in this city of novelty, as we have already seen; there is the charm of a tropical climate, which may be called its open-airness,—one is somehow a little nearer to nature.

COMMON HOUSE LIZARD

The evenings at sunset, when the day's enjoyment begins, are almost always cool, and the nights comfortable; the freedom of the life is delightful. A cold shower bath in the morning after a solid night of sleep, and the donning of an immaculate white costume start the day well; a siesta during the hot early afternoon adds to the comfort. Cockroaches may devour your books and clothes, ants your furniture, lizards and spiders keep you company at night, mice and rats in the roof hold regular sessions, and mosquitoes get under your netting, and yet you almost forget it all in

thinking of the pleasures and gazing at the blue sky overhead, the rich sunsets across the placid waters of the bay lighting up the mountains on every side, and the snowy, white-robed throngs taking their drives and walks before a late dinner.

Turning to matters more practical, to one taking up residence in Manila the house question is the most

House of an American Resident in Manila

difficult to solve; even a fairly good house is hard to find. Rents are high, varying from fifty to one hundred and fifty dollars a month; sanitary arrangements are poor, and nearly every American must spend some fifty or a hundred dollars in putting the house into proper condition. If anything better than kerosene lamps is desired, electric lights or an acetylene-gas plant must

be put in by the tenant. Servants, again, are a source of concern, for while the Filipinos are sometimes good, they are often incompetent and unreliable. A larger number is needed than at home, and then the total cost of domestic service is much higher. Wages in the capital for native boys vary from four to ten dollars a

SUSPENSION BRIDGE OVER PASIG RIVER

month, and two or three of these are required. Filipino cooks are unsatisfactory, and a Chinaman, who demands from fifteen to twenty-five dollars, becomes a necessity. Laundry is sent out, and even though an exceptionally good bargain has been struck, this becomes a material item of household expense. In general, there is no system of registering servants, and with the constant change taking place in the American population, the authors of the letters of reference cannot well be consulted ; hence there is no means of telling whether or not the bearer of the recommendation is the original person for whom it was intended. After the servants are finally hired petty thefts and unannounced departures are to be expected.

On account of the deplorable lack of any proper and sufficient means of daily transportation until within

the last few months, when a modern electric railway connecting the business and office districts with a part of the residence portion was started, it has been practically necessary for every family to own at least one horse and some kind of a carriage. For their care a hostler-coachman is needed, who, knowing nothing about the proper care of horses and little more about driving, is paid from eight to twelve dollars a month. Many a person, annoyed and worried because of the vexatious delays in getting a public conveyance, has thought the transportation question settled by providing himself with a rig. But he is mistaken; his troubles have only begun. The ponies are not hardy, there is a great deal of sickness among them, and every season glanders, surra, and other diseases carry them off by the

CASCOES USED IN UNLOADING VESSELS IN MANILA HARBOR

hundreds. They are expensive to keep, too; in fact, it costs as much to feed one of these ponies as it does to board an American horse at a private livery stable in New York City. Australian fodder, or American, when it can be had, is better than the native food, which

consists of grass,—a valuable commodity in the Philippines,—unhusked and powdered rice, and molasses. Harnesses are cheap, but lack durability; the climate rots the leather and they are always getting out of order. Carriages, too, are cheap in the first instance, but dear in the end, for they are poorly constructed and always in need of repair. Every piece of wood in them is wrenched one way in the dry season and the other way in the wet season; indeed, one season of wet weather, aided by the rough roads, will age a carriage ten years according to home standards.

Escolta Bridge and Canal, Manila

Meats and groceries are high and of inferior quality; at times, indeed, it is impossible to procure certain articles, owing to irregular shipments and other causes; while the supply of meat, which comes from Australia in cold storage, is very much interrupted during the typhoon season. The housekeeper is, in fact, kept busy from morning to night in looking after her servants, doing errands, and making purchases.

Manila, socially, is very gay. There are club and official receptions, dinners, theater parties, launch parties,

either on the bay or up the Pasig river, dances, concerts, and horse races. Among the clubs are the Army and Navy, the University, the American, and the English, and there are various native, Spanish, and American theaters. Athletic sports, which the British provide

A Manila Canal

for themselves wherever they go, are, however, not popular with the Americans in the Islands, — a fact that is to be regretted, for regular exercise of a light character is one of the requisites of good health in the tropics.

There are some eight or ten American and Spanish newspapers, but difficulty is met with in getting together

sufficient news to fill their columns. Papers and magazines from the States are a month old when they reach Manila, and yet in spite of this fact their arrival is always an important event.

Americans and Filipinos meet at receptions and exchange calls, but there is no intimate social relation between them; unavailing efforts have been made to bring them nearer together. Many of the richer Filipinos live in handsome villas and entertain lavishly. One is always perfectly welcome at whatever house he enters and is urgently invited to partake of everything the house affords; and this is not only true at times of marriage and on feast days, but in fact on every occasion that presents itself. The tables are loaded with cold meats, all kinds of pastry, preserves, confectionery, and everything to drink, while entertainment is furnished by the harp or piano, with dancing. In both Manila and the provinces the writer has found these people to be the most hospitable he has ever met; they are extremely free, open-hearted, and cordial, and it seems as if they cannot do enough for their guests.

Lazy, sleepy, and mediæval are some of the epithets applied to Manila by those who described the place previous to the coming of the Americans, and the monotony of the business and social life was constantly pointed out. Now, however, strenuous, wide-awake, and modern are more applicable terms for describing it. As one clever American put it, Manila to-day is the oldest new town and the newest old town in the Orient.

The influx of Americans has raised the cost of everything; what was thought to be a momentary sudden excess of demand over supply in the matter of food products, houses, and servants has continued up to the present time; and the high standard of American living, even of those of moderate means, has astonished Europeans themselves. The American lavishness, in fact,

PACO CEMETERY

has already had the effect of raising prices throughout the eastern world, and American extravagance has become a byword.

The capital and its vicinity are not without their points of interest, chief among which is Paco cemetery, — a place of most singular construction, in the form of a double circle. Between the outer and the inner circles there is a space left for the poor, who in

Spanish times were interred without coffins. In the thick, solid walls there are three parallel rows of horizontal recesses or niches, each capable of admitting a good-sized coffin, and here are deposited the bodies of those whose relatives are able to pay. After the funeral ceremonies and interment in one of these spaces the entrance is bricked up and a plate fixed outside stating the name and age of the lonely occupant. He is thus left undisturbed for a period of years, at the expiration of which time the bones of the deceased are either buried in one of the churches or else taken from the coffin and thrown upon a bone pile in the rear of the cemetery.

The monuments which the Spaniards have erected throughout the city are hardly remarkable and, architecturally, are deserving of little attention. The most imposing structure in the city, if it must be confessed, is the government ice plant, which, although not a thing of particular beauty, is a real blessing.

Among the things peculiar to Manila which are observed on a grand scale are the church processions. The rites and ceremonies of the Roman Catholic church affect the Filipino powerfully, and these processions, suggestive of the time of the Crusades, are objects of the greatest interest and reverence for the natives. In the late holiday afternoons these may be seen passing through the streets with all their pomp, — their large crosses, torchbearers in long rows, musicians, and images of the different saints and of the Virgin with the infant Jesus, all dressed in beautiful

robes and glittering tinsel. Traffic is stopped, and the whole population turns out to witness the event. Natives of every class take part, and girls and women with lighted candles march along to the peculiar, slow, solemn music. After a series of ten or more gorgeously arrayed images come the priests, bringing up the rear. Houses all along the route are brilliantly illuminated and decorated, and the atmosphere is a distinctly religious one. The spectacle is indeed impressive, and the whole proceeding appeals deeply to the people.

SPECIMEN OF WOOD CARVING IN SR. PATERNO'S HOME

Done by a Filipino

Previous to the coming of the Americans no Protestant missionary was allowed to set foot in the Philippines, nor, if known, was a Protestant Bible permitted to enter. Since that time several churches have been started by the Episcopalians, Methodists, Presbyterians, Baptists, and Christian Scientists in Manila; and an active branch of the Young Men's Christian Association, the work of which is deserving of high praise, has been established. The prospects as to this Protestant church work, however, are not very encouraging.[1]

[1] Chapter on Superstitions and Religion.

Finally, a word must be said as to the government of Manila, which is very similar to that of the District of Columbia. There is a municipal board consisting of three commissioners, — the president, a Filipino at a salary of five thousand dollars a year, and two Americans at forty-five hundred dollars each. There is also a well-organized police force; an efficient board of health, which did splendid work in the city during the ravages of the plague and cholera by maintaining a careful inspection of the food and improving distinctly the sanitary conditions in the poorer quarters of the city; a board of public works that has bettered the streets and the surface drainage and beautified the city; a fire department efficiently organized; several good hospitals and a jail, both of which have been radically improved by the municipal authorities. The city as a whole is undergoing a change for the better, particularly in its living conditions, and the near future will find it as purely American as it is possible to make such an eastern tropical place.

Pasig River

CHAPTER IX

PEOPLE

The Philippine archipelago forms an ethnic museum, in which we can study the human race in its manifold forms. Already a hint has been given of the widely diverse conditions to which the Spaniards had to adapt their administration and their laws; they were obliged to deal with Malay character more or less in its pure form, while we Americans have to do with this same character Latinized. From these diverse families — Negritos, Malayans, and possibly Indonesians — the population of the Philippines has been composed. The first attempts toward civilizing them fell to the Spaniards, and although unfortunately the Spaniards have left very few written records concerning the conditions in which they found the natives, we have been able to see in our consideration of the earlier history of the Islands that an important work indeed must have been accomplished by these Spanish tutors in lifting the greater part of such a conglomerate population to the position in which we found them six years ago. We know that most of the natives, under the direction of their rulers, advanced from a state of comparative barbarity to one of at least semicivilization; that they

gained many new ideas and learned various industries from the Spaniards; and became in large part Christianized. Thus we know that the peoples with which we became acquainted a few years ago are in quite a different stage of development from their aboriginal ancestors. Just what these former peoples were is a fascinating subject for speculation to the person who is interested in anthropology, and it is to be regretted that not for some time to come — until the sciences of comparative philology and ethnology have had an opportunity to throw light upon these early times and conditions in the Philippines — shall we be able to satisfy a very lively curiosity. With the restoration of peace and the establishment of civil government throughout the Islands, these studies will surely be taken up by American scholars, and a most fruitful field for investigation be thrown open. Many historical data, which will undoubtedly be of aid in any such investigation, still remain hidden away in churches, monasteries, and official archives in both the Philippines and Spain. The paramount position which the church representatives won in the Philippines, their influence upon the native race, and their social, religious, and semipolitical organization of this tropical people furnish a unique subject for historical research. The practical importance, moreover, of a thorough scientific study of the Filipino race — their physical characteristics, their manners, customs, laws, and languages — is not hard to see, for there can

Ethnological Map

be no doubt that an understanding of the ideas and modes of thought of an alien people in a relatively low stage of civilization facilitates very considerably the task of governing them.

The earliest information concerning the population of the Philippines is for the year 1735, when the various religious orders reported a total of 837,182 souls under their jurisdiction. At the beginning of the nineteenth century the compilation made from the tax rolls for the tribute showed a population of about two million; and this, by the year 1840, had increased to three million. During the Spanish rule there were two sources which were almost always available for the purpose of ascertaining with sufficient accuracy for all practical purposes the number of inhabitants in the towns recognizing the Spanish sovereignty. These were the assessment lists and the parochial records. Independently of these two regular means, the Spanish government took an official census in 1887, the results of which showed a population just under six million. Another official census was started some nine years later, but the insurrection of 1896 interrupted it, and on this account it was never completed, and the results, such as they were, were not compiled. Thus at the time of the coming of the Americans only very unsatisfactory data in regard to the number of people and their general characteristics were available. The following is a comment upon the conditions previous to the American occupation, by Professor Carl C. Plehn of the University of California,

who held the position of chief statistician for one year, 1900–1901, with the government at Manila. He says:

> The most striking feature of these tables is the slow growth that is indicated. With a death rate which in normal years — that is, in years not attended by some epidemic or other disaster affecting the whole community — is between 30 and 35 per 1000, and a birth rate of over 50 per 1000, the increase which might be expected is much greater than appears. The fact is that the growth of the population has been restrained by violent epidemics of the most sweeping character. A single epidemic of smallpox, cholera, plague, influenza, and other diseases will easily sweep away the natural growth for several years. Thus in 1879 the death rate is reported as 106.3 per 1000 against a birth rate of 43.4 per 1000, while in 1896, which may be taken as a fairly normal year, the death rate was 33.7 and the birth rate 56.4.

As a basis of representation and also of election the act of Congress, approved July 1, 1902, establishing a government for the Philippines, required a census of the population to be taken, the returns of which have recently been compiled. These show a population of 7,572,199 and contain a large amount of exceedingly valuable information concerning the different tribes and their characteristics.

Fully five sixths of the inhabitants of the Islands are of Malayan extraction and speak dialects of a Malayan linguistic basis. These are the people to whom the term Filipinos is popularly applied. The Spanish government officially recognized thirty-five different languages in the archipelago, and Blumentritt, in arranging a scheme

for the Malayan population alone, the so-called Filipinos, divided it into fifty-one linguistic groups.

The Philippine archipelago has few large towns and no great manufacturing centers. It is almost entirely a rural country, and many of the so-called towns are mere groups of villages. The town proper, or *pueblo,* is sometimes very small, with only fifty or sixty houses; the rest of the town, made up of *barrios,* may spread over a much larger area. The term municipality often means in the Philippines a collection of small villages or hamlets for the purpose of local government; and the pueblo, or the village selected as the seat of this local administration, gives its name to the municipality. The Philippines as a whole might support a population much denser than its present one of fifty persons to a square mile. If the struggle for existence is now sometimes hard, it is rather from lack of proper means of irrigation than from want of sufficient area of productive land. With a little more energy and with somewhat improved methods of agriculture, the country would yield much more than just enough food for its inhabitants; and with better sanitary arrangements about the home and a little knowledge of and obedience to elementary rules of health, the yearly work of disease and death might be materially checked. The birth rate is very high, but at the present time the death rate is still higher; and the statement that has been made to the effect that, eliminating all the deaths from cholera, beriberi, and the plague, the death rate in Manila is

three times as large as in Boston is significant, and indeed holds true for the provinces as well. In no part of the Philippines are there more people than the land can feed, but on the contrary there are vast tracts of fertile soil, superior to much of that which is now under cultivation, that are untouched. The native, however, is immobile, and this explains the absence of people in many of these productive regions. Railroads, good roads, and other means of communication into the interior and across the mountains are needed to open up the country, and before these are supplied no great activity in the way of settling many of these interior sections can be expected.

A very brief summary of the ethnological elements which compose the population has already been given in connection with the history of the Islands. The Spaniards, as we know, divided the Filipinos into Christians, heathens, and Mohammedans; the American government has adopted the term non-Christian to designate the pagan and Mohammedan tribes in distinction from the Christian Filipinos dwelling in organized provinces and towns. We have seen that the great racial divisions of the people are the Negrito, the Malayan, and probably the Indonesian; and of these the Spaniards, in their classification, termed the first and third heathen, and the second they divided into the two branches of Christian Malays and Mohammedan Malays. The Americans, when they arrived, adopted the division of Christian Malays made by the Spaniards

and used the term non-Christian to designate all the other inhabitants, and such is its significance to-day. In our discussion we shall deal first with the non-Christian and then with the Christian tribes.

The pagan and Mohammedan tribes, or, as we have now adopted the nomenclature, the non-Christian peoples, are found in Luzón, Mindoro, Panay, Palawan, Negros, Mindanao, and possibly in Sámar. The areas inhabited by them embrace hardly less than one half of the entire archipelago, and their numbers range between one and two millions. As has been said by one of the commissioners,[1] who speaks from experience, "there is a lamentable lack of information in regard to them upon which to base intelligent legislation." Their presence and the existence among them of head hunting, slavery, polygamy, and other objectionable practices created serious problems for the Insular Government. With a view to investigating their actual conditions and conducting scientific investigation, a bureau of ethnological survey was established during the latter part of 1901, and this work is now progressing. The classification of these tribes and some of the data to be presented here are based upon the work that has already been accomplished by this bureau.

According to the information which it has secured, the tribes are classified as follows.

1. The Negritos, or little negroes, called the aborigines.

[1] Professor Worcester.

Negritos at Home

2. The great Igorot tribes of northern Luzón, a powerful and very numerous people numbering some seventy thousand in Lepanto-Bontoc alone. They are the most experienced agriculturists in the Islands, and have constructed wonderful terraces and irrigation works; their towns, too, are strong and compact. Head hunting among them is a practice which still holds with the force of an ancient custom.

3. The primitive tribes, some of which have a mixture of Negrito blood, are all of a very low grade of culture, including the Manguianes of Mindoro and the Tagbanúas and Bataks of Palawan. In spite of their low degree of civilization in general, these people continue to use ancient syllabic written characters which suggest at least some culture.

4. A few small remnants of a more primitive Malayan population than the present Christian Filipinos, like the Igorots on Mount Isarog, the Buquidnones in the interior of Negros and Panay, and the Monteses, mountain dwellers, sometimes called Remontados, a term applied to natives who give up their civilized mode of life and return to the mountain recesses again. In this class are also included the primitive tribes of the interior of Mindanao, — the Subanos in the west, the Montescos further east, on the north coast, the Tirurays and Manobos on the south, and the group of possible Indonesian tribes on the gulf of Dávao.

5. The Mohammedan tribes, or Moros, which fall into several groups: the Maguindanaos in the valley of

the Rio Grande; the Lanaos around lake Lanao, where trouble still exists; the Illanos westward along the coast from Malabang to the great peninsula of Zamboanga; the Sulus of the Joló and Siassi groups; the Sámals scattered along the Zamboanga coast and about the islands of Basilan, Siassi group, and Tawi Tawi; and the Bajans, or sea gypsies, who are born and die on their boats, and shift about in the archipelago in little fleets with the changing of the prevailing winds.

NEGRITO BOY

This fivefold division of the non-Christian tribes is a purely tentative one, and it is almost certain that the different peoples shade off from each other into a much larger number of classes.

There are seven important Christian tribes, which are classified in the order of their size.

1. The Visayans, who inhabit the islands named after them in the central part of the archipelago, besides the northern and eastern coasts of Mindanao. At the time of the discovery of the islands they were in the

habit of painting their bodies, and on this account received from the Spaniards the name of Pintados, which stuck to them down to the eighteenth century.

2. The well-known Tagálogs, who inhabit Manila and central Luzón and present the highest development of the Malayan race in the Philippines.

FAMILY OF NEGRITOS

3. The Bícols, who are found in the southern provinces of Luzón.

4. The Ilocanos, who inhabit the northern province of Ilocos Norte, Ilocos Sur, and Unión, in Luzón, and form the civic population of Abra.

5. The Pangasinanes, who inhabit the province of Pangasinán in Luzón.

6. The Pampangans, who inhabit the province of Pampanga on the same island.

7. The Cagayanes, who dwell in the valley of the Cagayán river in northern Luzón.

NEGRITO WOMAN

Six of these chief tribes are to be found in Luzón, and the seventh, as we noted, is spread over the central islands. The Tagálogs, Visayans, and Ilocanos taken together form two thirds of the entire population. Each one of these tribes has a language of its own; that of the Visayans is divided into several dialects, the two most important of which are those spoken in Cebú and Panay. Tagálog is spoken in Manila and in the vicinity of Luzón; yet an hour's ride on the train will take one to Pampanga, where the local language is spoken. A few hours more brings one to Pangasinán, where

NEGRITO SHOOTING

still another is used; and only a short distance farther north from here are provinces in which the people converse in Ilocano and still other dialects.

The representative races are the Negritos, the first inhabitants of the archipelago; the Igorots, the most numerous and most powerful pagan tribe; the Moros,

IGOROT CARRIERS ON MOUNTAIN TRAIL

or Mohammedan Malays; and the Christian Malays, of which the Tagálogs, the Visayans, and the Ilocanos are the principal divisions.

The Negrito race is almost the smallest on the globe, and while suggestively negroes in their dark color and frizzly mops of hair, they have neither the projection of

the lower jaw nor the long skull of the African. They are true savages, depending for food upon the chase and wild roots; they do not live in villages or even build huts, but roam through the mountains in small groups of a few families each. These people seem to be the survival of the unfittest, and are physical and mental weaklings; their legs are like broomsticks; their feet

IGOROT DANCE, LEPANTO-BONTOC

are clumsy and large, and their bodies are covered with tattoo marks in the form of long gashes. They are timid and fearful of approach, and yet to a certain extent they are feared by the more civilized inhabitants of the Islands. Much study has been devoted to the distribution of these people and their localities were thought to be determined, but recent correspondence conducted by the bureau of ethnological survey reveals

their presence in several hitherto unrecorded regions. It has been invariably stated that their numbers are dwindling, and recent estimates have placed them as low as ten thousand; but the bureau's correspondence and field investigations seem to indicate that they are at least holding their own at the present time, and no less than thirty thousand have been accurately reported from all parts of the Islands.

IGOROT WARRIOR

The number of problems presented to the ethnologist by these little blacks is almost bewildering. The question arises, What place have they in the evolution of man? Their identity with the Sakais of the Malay peninsula and the Mincopies of the Andaman islands is almost certain, but their relation to those other pygmies, the long-skulled dwarfs of central Africa, is mere speculation, and similarly their connection with the true negro

race of Melanesia close by. In general, the geographic distribution of this Negrito people is such that the only conclusion which seems possible is that at one time they were practically the sole possessors of the Philippine archipelago.

Unquestionably the first to arrive and dispute the possession of this aboriginal race and to drive them into

IGOROT VILLAGE

the mountainous interiors which they now occupy were the tribes of primitive Malayans that still constitute the most considerable element of the non-Christian population of the Islands. Among these are the great Igorot family of the Cordillera Central of Luzón, while in the great mountainous region of northern Luzón are numerous other tribes speaking different dialects but of

common Malayan origin. These are on a similar plane with the primitive Malayan tribes of the Malay archipelago and have the same barbarous practices of head hunting and ceremonial cannibalism, and wage similar community feuds.

The Igorots number some two hundred thousand people altogether, and in the opinion of those who have studied them are a strong, splendid people, among the

CARRYING CAMOTES TO MARKET

Very typical of the occupation and appearance of the Igorot woman

most interesting and important savage races of the world. They give promise of increasing, and, with the exception of the Ilocano coast and the shores of the Cagayán river, of dominating in some future time this northern portion of Luzón. Rizal voiced this same

opinion when he said that the future of the Islands lies in the people of the mountains.

A group of these people once visited the writer in Manila and impressed him as being potentially strong and possessing much solidarity. They had come down from the Lepanto-Bontoc mountains in charge of a sympathetic American miner, and were awaiting an audience with the governor for the purpose of gaining permission to kill a bad man who had been robbing them, and of securing from the school department flags and books which made no mention of religion.

IGOROT BOY IN SERVICE OF AN AMERICAN FAMILY

They are as a whole simple, honest, frank, and tractable, and possessed of a sense of humor not to be observed in members of the so-called Christian tribes. In regard to religion they seem to be much like the North American Indian, nature worship prevailing; the sun in their belief is the Father of All; the moon, a good big Igorot; and the stars, good little Igorots. If they are good, the sun smiles; and if bad, it hides its face and weeps. Christianity has never gained footing among these pagans, and their life has remained

unaffected by the changes which have influenced the other parts of the archipelago. Their most ancient customs still hold, and as yet in the case of some of the tribes the custom of securing the head and sometimes the heart and hands of their victims as trophies to be displayed at their feasts as relics, though discouraged, is not wholly stamped out. The practice, however, is not as general as has often been reported and is dying out among the minority with whom it has been customary. The majority of the Igorots, although so hardy and uncivilized, are anything but fierce and warlike; peaceful and self-satisfied are terms that better describe them, and the friendship which has grown up between them and the Americans is tending constantly to make them more so.

Igorot Mother

The Moros were the last of the pre-Spanish people to arrive in the Islands, and probably began to come some time subsequent to the thirteenth century, after their

conversion to Mohammedanism in their former home during the twelfth century. By the time of the Spanish advent their outposts reached as far north as Manila bay, and it is probably true that their faith in many places had been imposed upon

Igorot Home

the Malay natives of the central and northern regions of the archipelago. The centuries of conflict between the Spaniards and the piratical Moros of Mindanao, who came as far as Manila itself, have already been dwelt upon. This group of Moros in general, numbering at least a quarter of a million, is of great significance politically to the American government. They are the only non-Christian people which can offer any serious menace to public order or to the peace of any important portion of the archipelago.

Igorot Woman

During the earlier period of hostilities in the Philippines the friendliest relations seemed to exist, and the fierce and uncompromising inhabitants of the lake Lanao region were quiet. But they are naturally suspicious of all foreigners, and although the American military authorities did everything possible to win their confidence, it became evident later that trouble was bound to come; conflicts followed and as a result many of these interior people still remain recalcitrant.

Moro Warrior

Among these Moros slavery exists very generally, and this custom, so utterly at variance with the principles of the constitution which now extends over these dependencies, has been the source of much concern. It is true, however,

Moro Group, Zamboanga

Moro Town, Mindanao

that the practice, although widespread, is followed now in a mild form only, and the old traffic in slaves has almost entirely disappeared. Indeed, the fact that there are slaves at all is strange enough to Americans, and yet it should be remembered that this institution is by no means confined to the Moros, for it is common also among the wild Indonesian tribes in the interior of Mindanao and the uncivilized Malayan peoples of northern Luzón, and the abolition of such a practice must be patiently awaited as one of the results of the extension of civil government and the American training of these people.

MORO DATTO, ZAMBOANGA

The slaves are usually procured when children, either by force or because of indebtedness. As they come to maturity they become of less value, it being more difficult to retain them and make them work. Their condition is far from unendurable, however, for their labor is not arduous, and if they seriously desire it, it seems always possible for them to purchase their freedom. The

slave eats and sleeps in the same house as his master and, indeed, is treated more like a retainer than a bondman. Views differ, nevertheless, as to the nature of this servitude, and the writer has been informed by teachers who have been close observers of this practice that it is a cruel and vicious institution accompanied by inhumanity. Children, they report, can be bought and sold, — little boys of tender years for from sixteen to twenty-five dollars, and little girls for from thirty to thirty-five

MORO WEAPONS

dollars. However true this may be generally, the manner in which our government must necessarily discountenance any such custom is sure to have the effect of shortening the life of such a practice.

In 1898 the well-known Bates Treaty with the sultan of Sulu, who is also the sultan of north Borneo and the head of the Moro tribes of this whole region, was ratified, with the reservation, however, that our government could in no way recognize the existence of slavery in the Moro dominions. This agreement provided for the

extension of a protectorate over the Moro country, and guaranteed to the sultan autonomy in local affairs, and a yearly income to be paid by the United States. The sultan is a despotic ruler having absolute power even as to life and death, and our government found itself in rather a strange position by being bound to aid in the maintenance of such a form of rule. Hence it became early apparent that some more satisfactory arrangement with the sultan would have to be made, and more recently the treaty has been abrogated.

Moro Warrior with Coat of Mail

The sultan is the nominal head of his people, with an army of some twenty thousand troops, the equal of double that number of Filipinos. But in reality he has no strong control over the different tribes, who are ruled immediately by their respective dattos, many of whom are stronger

personalities than the sultan himself, who is incapable oftentimes, and particularly just now, of holding these various local rulers with their followers in check. His position is becoming more and more that of a nominal rather than an actual ruler of these Mohammedan people.

Moro Women

As to the Moros themselves, they are a much hardier race than the Christian Filipinos, and are fiercer and more warlike. They are strong, agile, of medium height, with a dark, copper-colored complexion; their hair is straight, black, and very abundant; their eyes are small, keen, and black; and their noses are broad but not flattened. They are cunning, deceitful, and suspicious; they are possessed of the greatest personal valor mixed with a strong religious fanaticism, and at all times they display a complete indifference to the feelings and sufferings of others. Life itself is of no great value, and their religion teaches them that it is glorious to sacrifice it in destroying Christians.

From early youth the Moro is trained to arms and he habitually wears the native *kris*, *barong*, *campilan*, and other weapons. To be seen without them is a disgrace, and to use them with effect in gaining the scalps of their Christianized neighbors is a matter of pride. Now and then it happens that a Moro, dissatisfied with his master or disgusted with life or seized with religious zeal, prepares himself for his departure to the lands beyond. He will clip his hair close, shave his eyebrows, pare the nails of his fingers and toes, and then start out to kill whatever Christians he may meet, for the purpose of winning a heavenly reward. This fanaticism accounts for the deaths by treachery of numbers of our soldiers among these people, and the custom seems to hold even after severe punishment.

MORO WOMAN

The Moro problem is in every way a distinctly peculiar and difficult one, as the people are so essentially different in their institutions, their religion, and their practices from those in other parts of the Islands; and the Philippine Commission has been wise in the manner

in which it has established for these people a separate government with a military governor. Already there have been results. The most important seat of Moro

GROUP OF MORO GIRLS

power — the country around lake Lanao — has been captured. Successful expeditions have been undertaken against insubordinate dattos; slave hunting and murdering have been put a stop to in many parts of the island.

CHAPTER X

PEOPLE (*continued*)

We come now to a consideration of the natives composing the seven great tribes of Christians which form politically and socially the Filipino people. They are, as we have seen, the *Tagálogs* of central Luzón, the *Visayans* of the central islands and northern Mindanao, the *Ilocanos* of the northwest coast of Luzón, the *Bícols* of the southeastern portion of Luzón, the *Pangasinanes* and *Pampangans* of the central plain of Luzón, and the *Cagayanes* of Luzón, along the valley of the river giving them that name. Almost certain it is that these tribes came to the Philippines some time subsequent to the arrival of the Igorots and the other pagan tribes, and had, before the arrival of the Spaniards, forced back into the mountains these less cultured heathen people. From the uniform structural basis of their languages scholars infer that they were of a common Malayan source, and are probably the modern descendants of the second great Malayan immigration which took place between 100 and 500 A.D. From some Aryan source they acquired alphabets, the knowledge of writing, and other arts of civilization, which considerably elevated them above the plane of the

interior tribes; and a Sanskrit element has also been found, at least in the Tagálog language.

Ethnologically, the typical Filipino, using the term to designate a member of one of these Christian Malayan tribes, may be described as of small stature; slender frame; brownish-yellow skin; symmetrical skull; prominent cheekbones; low nasal bridge; nostrils prominent;

NATIVE TAGÁLOGS AT MALABON, LUZÓN

eyes narrow, black, and brilliant, with thick curved eyebrows and long lashes; mouth from medium to large, with thick but not large lips; chin short, round, and almost hairless; and hair black, heavy, and straight. He is not as thickset as the real Malay of the peninsula, though the type varies greatly among the different peoples.

These Tagálogs, Visayans, Ilocanos, and the four other Christian races constitute five sixths of the total

population. The Tagálog is the most important race in the archipelago, with a distinct superiority in mental capacity, energy, and ambition. Perhaps it is for these reasons that it has furnished nearly all the insurrectionary leaders; and the restlessness thus displayed by them may be attributed to an admixture of Chinese or other foreign blood. The Visayan type is possibly more uniform and more robust than the Tagálog, which in turn seems to be more sympathetic and more characteristically hospitable than the former, due no doubt to the greater frequency of contact with Europeans. The more pronounced conservatism of the Visayans is also thus explained. Of all these tribes, the Ilocanos are the most industrious, tractable, and openhearted. The other tribes have not preserved their individuality to the same degree as have these three, and the Pangasinanes and Pampangas in particular have absorbed much of the Tagálog nature.

WEALTHY FILIPINO GIRL
A Tagálog

The crossing of blood with other peoples has furthermore modified all of these separate types and made their classification the more complex. Admixture of Negrito blood is shown in different individuals by their small size, curling or undulating hair, and the darker color of their skins. From the intermarriage with Spaniards, again, there has sprung a race called Spanish-Mestizos, a numerous and powerful class, whose influence is felt strongly in political and industrial affairs.[1] The admixture of Chinese blood has also profoundly modified the early Filipino type, and in fact, in the mixing of this with the Filipino blood, the former is so potent that a small proportion suffices to produce a wide variation from the original Malayan type, — a fact that has a direct bearing upon an important question in the Islands, that is, the admission or exclusion of the Chinese. If no restriction were

NATIVE COSTUME
A Tagálog

[1] Dr. de Tavera, one of the commissioners, and Chief Justice Arellano of the Supreme Court are both of this class.

placed upon their coming, Chinese blood might eventually take the place of the Malayan and we might then have a Chinese dependency on our hands, — from which condition we might well seek deliverance. The Chinese-Filipino, or Chinese-Mestizo, as this half-breed is called, is apt to be somewhat taller than the typical Filipino, and his eyes are more oblique. This class is influential, particularly in local trade and industry, and the women, too, have a keen business instinct. The Chinese infusion, on the whole, turns out a sharp, intelligent, ambitious, but untrustworthy individual.

Type of Stupid Chinese-Mestizo

Of the foreigners in the Philippines mention should not properly be made in this chapter, with the one exception of the Chinese, who socially and industrially are so closely intermixed with the natives themselves as to require some consideration. It is thought that this people, long before the arrival of the Spaniards,

carried on trade and commerce with the Malayan population of the Philippines, and that after the settlement of the Spaniards had established commerce with Acapulco, thus introducing Mexican silver, which was greatly coveted by the Chinese, this trade became more active and they came to the Islands in greater numbers.

GROUP OF VISAYAN CHILDREN FROM THE BEST FAMILIES, CUYO

Natives, however, unable to get along industrially with these people, formed a dislike for them at the outset and seized every opportunity to show it. The rigid exclusion of the Chinese has been one of the articles in every revolutionary propaganda, and had it not been for the large revenues which the Spanish government received from the Chinese, this hated class would have been at the least deported.

Being an essentially gregarious people, the Chinese love large cities, where there are more opportunities for making money, and hence nearly all of them in the Philippines live either in Manila or in some half-dozen other places. One fifth of the population of the capital is composed of these people; and they are engaged in nearly every form of work, though their particular sphere is trade. The small shopkeepers here, the carpenters, tailors, shoemakers, furniture dealers, and cooks are practically all Chinese; they also figure largely as merchants, contractors, shipbuilders, blacksmiths, farmers, and coolies. The Chinaman possesses the trading instinct of the Jew plus a willingness to perform hard manual labor which the Jew and, we might add, the Filipino despise. He shows commendable adaptability in his promptness in procuring American tools and food products, — just that sort of adaptability which the Filipino lacks. As is true everywhere, the Chinaman is willing to accept a smaller profit than any one else, and in trading with the upcountry natives he shows a wonderful patience. The one serious charge that is brought

ILOCANO WOMEN, VICTORIA, TARLAC
Taken to show manner of carrying babies

against him is his practice of using false weights and measures and of adulterating his stock; but this cannot now be carried on to any extent because of the laws governing the matter.

However unpopular the Chinese may be, they have no difficulty in obtaining Filipino wives. Thrift outweighs sentiment. The hard-working Chinaman makes

ILOCANO VILLAGE

a good husband; his children have far more energy than the natives; and they are superior to the pure Filipino in ability and force of character.[1]

We are now able to understand, to a degree, of what diverse and varied elements the population of the

[1] Mabini, known as the "brains of the insurrection," was one of this Chinese-Mestizo class, and his steadfastness to the cause won the respect of every American.

Philippines is composed. Heterogeneity is its chief characteristic, and the Filipino races hardly constitute a people. The Spaniards used the term Indian in speaking collectively of these seven Christian tribes and the word Filipino in speaking of any one born in the Islands without distinction as to religious beliefs; even a child of Spanish parentage born in the Philippines was, to the home authorities, a Filipino. The Americans, for obvious reasons, have not adopted the word Indian, and have been very careless in the use of the word Filipino. In the discussion of the non-Negrito, non-Igorot, and non-Moro natives upon which we are now entering, for the want of a more accurate title the writer will use the term Filipino, which is to be understood hereafter to refer to the Christianized and civilized native.

A thorough understanding of Filipino character and political capacity is at once recognized as interesting and important for Americans who would attempt to govern the Filipinos and advance their civilization. The inhabitants of these Islands, like all eastern tropical peoples, are very unlike western people of the temperate regions. There is an entire want of sympathy between oriental and occidental ideas, and it is almost impossible, without long association, for one to be able to understand the other. This is well illustrated in the case of the Chinaman who cannot understand how the American or European can go so long without eating rice; or why we all dress alike; or how it is that we seem to consider women the equal in rank

with men. And the same inability to understand us is found to be true of the Filipinos in their way. Some time ago a letter of complaint appeared in a Tagálog paper to the effect that the noise made by the school exercises one afternoon in a certain district interfered greatly with the noon siesta of those in the neighborhood. That the education of the children was a matter of more importance than the siesta of a few people who probably did scarcely more than three or four hours' work in twenty-four did not of course occur to the complainant, with whom the editor also expressed sympathy. This trifling incident is sufficient to suggest the difference of American and Filipino viewpoints. It must also be understood that although Filipinos are eager for education, their ambition is Filipino, not American. They believe that education means money without work; as one keen, sympathetic observer among the American teachers wrote, "While we look upon learning as training for life work, they regard it as a means of getting along without work." We might also add that they consider it a means of obtaining

Pampanga Children

power, a thing which they are always prone to worship. Antipathy to work, especially of the manual sort, has been a powerful opposing force to American endeavors to introduce a system of education fundamentally industrial in character; the extravagant expectations prevailing at home of what education will do for the Filipino races are based on a knowledge of American and not Filipino character. Nor must we underrate the conservatism of the Filipino; for these people are not nearly so anxious as a body to elevate themselves to the plane of American civilization as it would at first appear.

Let us first turn to the children, for it was these with whom the writer had most to do during his stay in the Islands, and in whom his interest and hope centered. The children of the Philippines are those of promise; they are docile, quick, and mentally alert; they have an aptness for acquiring languages, a natural talent for the lesser mechanical arts, and they draw and write well. The majority of the school children are young looking and attractive, and, further, there is no doubt but that they excel in docility, imitativeness, and attentiveness. By docility is meant that they are easy to manage and, in their willingness to be taught, ready to assume a certain subordinate station in their relations with the teacher. In this they certainly surpass American children, who are probably the least docile ones that ever lived. That they excel in imitativeness, too, is shown in everything that

they learn from the American teachers, such as drawing and modeling, as well as writing, spelling, and speaking. This superiority in imitative ability is also to be observed among the Japanese, Chinese, Javanese, and Hindu children; but the Filipinos, in accomplishing results with this parrotlike facility, lack the patience of some of these other children. Persistency is a trait that is not so often met with as among Americans. And while it is possible to believe that the average level of intelligence and ability is high among Filipino school children, there seems reason to doubt that individuals of conspicuous intellectual superiority are numerous. As American teachers reported, there are not many who rise far above the general level of ability and accomplishment. Reticence, probably due to timidity, characterizes the native children; and fortitude, which accompanies courage, is lacking. They are likewise deficient in patient endurance and ability to apply themselves to their tasks. The school qualities, neatness and accuracy, are possible with them; but punctuality, regularity, truthfulness, and industry fall short of their desire to learn. They surpass American children in memory; the American children are superior to them in originality and also in the power to study, to think, and to do. There is without doubt a greater tendency to lie among Filipino children and a greater readiness and skill in falsehood, not due to any innate depravity, but rather perhaps to a "certain carelessness and generous disregard of truth." One of the

more experienced American teachers, in a letter to the writer comparing American city children of the poorer classes with Filipino children, wrote:

> It remains to be seen whether we can teach them to be honest and truthful. At present they do not possess these virtues. I believe they really love to lie, and they often do so without any apparent cause.

With the large majority there seems to be absolutely no moral obligation to speak the truth. These children are not at all pugnacious, and a schoolboy fight is very rare. Often they are inquisitive and not always delicate in their questions. Affection is prominent among their strong traits, and they are very fond of each other, their parents, and their teachers. They are polite and respectful toward strangers and superiors, and among their companions are enthusiastic and full of life. They have their own peculiar games, into all of which they enter heartily, but the most popular are those containing a gambling element.

In his youth the Filipino boy is often attractive and interesting, with his slight figure and rich brown skin, suggestive of a bronze statue, his bright eyes, long black eyelashes and eyebrows, and his expression of cheerful carelessness. The girls are not as attractive; they need constant encouragement in the schoolroom and are keenly sensitive to a look or word. The writer's belief is that up to a certain point Filipino children are quicker intellectually than American youths; but this

view is not shared by all the American teachers, many of whom reported that the Filipino child does not excel the American child in anything. One teacher nevertheless supplemented her dissent by saying, "However, I am delighted with what I consider the possibilities of the Filipino child." Another added, "He has, however,

BULL IN THE RING

a ready mind and a fairly retentive memory." Still another, one of long experience in the Indian schools, wrote, "Inferior even to the American Indian child." One other, finally, gave the following interesting opinion: "To my mind, the Filipino child does not excel the American child markedly in anything. His apparent extraordinary aptitude I attribute to his absolute

ignorance of the subjects we teach. This is illustrated in the case of a man of normal intelligence who has never learned to read. His memory will retain three times as much of an article he hears read as that of his literary neighbor, whose mind is crammed by constant reading."

As to the intellectual status of the adults themselves, the opinion of one of the teachers of these grown-up Filipinos in one of the night schools is very near the truth. In his opinion, it is the ignorance of the people, old and young, that is the pitiable aspect of the situation. Ignorance is evident both in quantity and quality, so to speak, of mental content. Ideas are not only few, but abstract ideas are rare. In the native learning English the use of nouns is acquired more readily than the use of adjectives; so our task is not to enable him to pass from one language to another as a medium of thought and expression, but to furnish the material of thought as well.

The Filipinos show no signs of becoming an intellectual people. They have been compared with the Japanese, and both are quick-witted and imitative, but Japanese children are somewhat more persevering. Japanese adults are not as intellectually apathetic as the Filipinos, and they display a little more originality together with a greater keenness in practical affairs. Always excepting the name of Rizal, it must be admitted that in the sphere of intellectual achievement, in scientific progress and invention, in literature and philosophy, and also in art, the Filipino people have accomplished little.

As to moral characteristics, these people have the defects of most orientals, and hence it would be unfair to judge them too harshly. In regard to truth and honesty, they are at worst not inferior to the average Asiatic, though considerably below the New England standard. Some fall below the common moral level of the inhabitants, while others again are models of civil and Christian virtues. According to their lights they are moral. Sexual morality to a fairly high degree prevails, and temperance in its different forms is a trait. The marriage relation, though void of formalities, is nevertheless binding; polygamy does not exist. They are one and all childishly simple even to the point of irresponsibility at times, and hence in many cases the test which we apply must be correspondingly mild.

The Filipinos whom American government officials meet in Manila and in the important towns of the provinces belong largely to the Mestizo class, which constitutes an important part of the population and would under any form of an independent Philippine government be the ruling one. The great mass of people do not take much interest in public affairs; they are like the peasant classes of all oriental countries, — simple, very mercurial of temperament, easily led by those in whom they have confidence and by their superstitions. It is to Spain's honor that she drew no color line and treated the rank and file with a certain degree of easy condescension and tolerant familiarity. Such training as they received from the church inculcated

negation of initiative, passive obedience, uniformity of opinions and ideas, — in short everything that might serve to rob them of their individuality. The church authorities described Filipino character as naturally indolent and apathetic, but mention also a certain inconsistency and volubility of this character due to "the tropical climate, the exuberant vegetation, and the imposing manifestations of the phenomena of nature in these regions."

Of their conservatism we have already spoken; they want to do as they have already done. The restlessness to be noted at the present time in the people is due in part to the constant changes of government which have taken place during the last five or six years, — a reign of American military law pure and simple, following the unsuccessful attempts to establish a Philippine rule; then in turn two civil experiments under military auspices, which amounted to little because of the treachery and untrustworthiness of the native civil officials, who were really allies and spies of the insurgents in arms, many of them being members of the Katipunan, a society which aims to expel all foreigners from the Philippines; and finally, an established civil government. Even now there is constant change in legislative officials, whereas in view of this markedly conservative trait of the Filipino people, stability of government should characterize our efforts.

Our view of the history of the Islands has shown us that quarrels among the people themselves or between

the tribes, with the exception of the Moro invasions, have been notably lacking; when undisturbed by foreign interference they have remained as a whole peaceful. There has, however, always been a brigand or ladrone class; and had Aguinaldo established a government under our protection, he would have had this brigandage to wipe out, though his efforts might have been attended with earlier success than ours.

The soldier's opinion of the Filipino has been almost always diametrically opposed to that of the civilian; both are founded equally on experience, but the experiences have been different. As one commanding officer[1] said, "No adversary has a pleasant aspect, and our soldiers who are fighting the native have no use for him." He immediately followed this, however, by the statement: "But when the social machine is again organized, and the asperities of conflict are forgotten, the admirable and sweet traits of the Filipino will emerge. Of course his character is not rugged; but, I repeat, it is lovable."

Speaking as a civilian official, the writer found the educational work among them constantly interesting and fascinating; and the Filipinos whom he met in his office and in the country districts were polite and easy in their manners, somewhat reserved on first acquaintance, although never cringing, fluent talkers, ready with promises of coöperation, and in fact gentlemen. Teachers and superintendents who lived in the

[1] General MacArthur.

towns with these same genial natives reported that very few of them showed executive ability, and some were obstinately inefficient and inactive. When requested to make repairs on school buildings or to get school furniture, municipal officials are very ready with promises; but as has been well said, the Filipino never says no but never does yes. When asked for information, he studies you and is inclined to give the answer that he thinks you desire.

Americans are too willing to assert, without giving the matter sufficient thought, that Filipino indirectness, the too frequent malfeasance in office, and the giving of bribes are the bad results of Spanish domination. There is, perhaps, no doubt that bribery and corruption characterized the later period of civil service under the Spaniards; but indirectness is a trait and the giving of gifts by subjects to those in authority a custom common to all eastern peoples, just as hospitality is a sacred duty to them all. Bribes and propitiatory offerings or, as the Spaniards called them, gratifications, are based on the principle that there is no use in holding an office unless it can be turned to profit; and it is difficult for a Filipino to understand that the giving of presents to government officials is not quite proper. They are unable to believe that simply because a man happens to be white he has any scruples against such a practice, and look upon one who refuses a consideration of this sort with a measure of contempt.

One is tempted to say that there is nothing of the spirit of trustworthiness necessary for a self-governing people. False ideas and ideals have been incorporated into their character, and mutual respect and confidence are lacking, as are also a spirit of candor and the idea of the equality of all citizens before the law. But, the writer must repeat, the Filipinos are not to be measured by our standards of thought and purpose.

In economic affairs the woman averages rather higher than the man. In the Philippines she occupies a position far better than that held by the women in India or, indeed, in most other countries of the tropical East, and is certainly the helpmate rather than the handmaid, — an elevation that is due largely to the Roman Catholic church. Among the upper classes many capable and energetic women are found, some of them engaged in active business; and before the law they all have full property rights.

The manners and customs of the Filipino people in general show signs of Spanish influence; and the more one studies them, — their history, language, and character, — the more convinced one becomes that the Spaniards accomplished a unique work in redeeming these races from barbarism and heathenism and teaching them the forms and manners of civilized life.[1] Although much of what has been taught must be modified, yet because of the advancement made socially under their earlier masters our work has been made infinitely easier.

[1] This is not the usual American opinion.

These people, however, have retained to a considerable degree those local customs which were consistent with the new ideas implanted by their earlier teachers; and to-day even the upper classes who adopted the superficial habits of the Spaniards throw off many of these in the privacy of the home and become thoroughly Filipino again, laying aside conventionalities and considering such things as knives and forks, tables and chairs, and shoes and stockings as mere superfluities. As a story in point, it is related that a certain American official, who had been attending a banquet which had been as well served as far as silver, fine linen, and glass were concerned as any of our dinners, was obliged to return to his host's house for an article he had left behind; and thereupon found the women of the household, who had acted so gracefully and deftly as waitresses during the meal, all squatting upon the beautifully polished table top eating with their fingers the remnants of the feast. Formality was all right for a while, but it proved too oppressive to observe it for a longer time than actual necessity seemed to require; and such is the common conception as to the necessity of holding to conventionalities of this sort.

To the ordinary observer the manners of the upper-class Filipino surpass those of the average American to be seen in the Philippines; the uniform courtesy and the cordial hospitality of the former are traits not easily forgotten, and, it must be confessed, stand out in rather sharp contrast at times to the brusqueness

closely analogous to rudeness of various representatives of our own people. The critical European residents are already commenting unfavorably upon the change in manner of the natives since the arrival of the Americans, particularly the lack of deference on the part of the former to white persons generally. Such a transformation is undoubtedly taking place gradually, encouraged

GOING TO TOWN

as it is by the more liberal American spirit; though in the provinces the native meeting a foreigner continues to salute him courteously. By this time the people have learned that there are Americans and Americans, and consequently are somewhat discriminating in their display of hospitality, though they are none the less ideal hosts to those whose acquaintanceship they value.

The would-be Filipino aristocrat, with a superb disdain for manual work, entertains a contemptuous feeling for the American who is engaged in such, who

walks when he might ride, or who displays any of the characteristics of the laboring man. A certain carelessness of manner that we possess is very often misunderstood by Filipinos, even those of the lower classes. Superficial, talkative, and showy Americans are most popular with these people. Brusqueness is fatal in an official, and modesty and quiet force are not always understood.

One does not perceive in the Filipinos of Manila and the larger cities the happy carelessness which strikes the observer as characteristic of such a closely allied people as the Javanese. The ordinary Tagálog seems almost sullen; and the tribes in general exhibit a certain indifference and lack of emotion that hardly indicate an enthusiastic nature.

Bathing is a frequent practice, though nice discrimination is not always exercised in the choice of a place. Clothes are washed often,— many times, it is true, in the water in which the natives have bathed; yet the process is cleansing, and neatness of garb is a noticeable characteristic of all classes of Filipinos.

Their dress is not particularly picturesque nor artistic, and compares very unfavorably with that of their neighbors, the Japanese and the Javanese. The colors are too pronounced, black, green, yellow, and particularly red, being the favorites. For the women, a gauzy waist, a handkerchief, and a skirt with an apron over it are the garments worn; stockings are seldom used, heelless slippers constituting the footwear. The men

wear trousers reaching to the feet and a kind of white shirt hanging loosely over them; in general, they go barefooted. The children frequently come to school wearing nothing but a blouse, and sometimes a derby hat, often considered the next necessary garment and much prized by the natives. Shoes and such luxuries do not constitute pressing needs.

The houses are untidy, even dirty; and underneath these dwellings are kept hens, horses, pigs, and oftentimes carabaos. At their meals, ordinarily of fish, rice, and fruit, the members of the family squat on the floor and eat with their fingers from a common dish. They usually all sleep together on the floor.

The framework of these houses is usually constructed of bamboo; the roof and walls are made from leaves of the nipa palm; and the floor is of small bamboos split and put down with an open space between them. Openings in the walls provided with shutters of palm leaves answer the purpose of windows; bamboo ladders form the means of entrance, for all the houses are built upon piles with the object of avoiding deleterious vapors arising from the ground and insuring comfort during the rainy season. Very often there is but one room within — kitchen, dining room, and bedroom combined — for the whole family; and there are but few articles of furniture, and ill kept at that. Although the Filipino peasant is fond of his home, real comfort there seems to concern him but little. Of course in a tropical climate people live more out of doors, — they really camp

out,—and have less desire for abundant furnishings for the home; and yet meager as are such in the houses, there is always to be found a little altar with images or pictures of saints for use in their devotions. In contrast to the abodes of the ordinary native, of which we have just been speaking, the houses of the better classes are of frame structure, substantial, and much more like our own. They are very open, the windows being constructed of small panes of shell sliding in grooves, and it is possible thus to open up practically the whole side of the house. These are often luxuriously fitted out with heavy polished furniture and oiled floors, and kept in splendid condition. The home life, too, of this latter class is much more according to our own ideas.

ALTAR PIECE
Designed and carved by a Filipino

Among the marked traits of these people is their delight in festivals or *fiestas*, and each church holiday, birth, marriage, or death that occurs is made the occasion for a celebration which lasts from one to three days with banqueting, music, and gaming. All are invited and all accept. Food of every sort, including the indispensable unsalted boiled rice, hams and other meats, chicken, fish of various kinds in numberless

combinations, sweets, and fruits are provided in abundance; wine and native gin are not lacking, nor cigars and cigarettes in quantities. The food is served in courses which follow one another in almost endless succession, and Americans who may happen to be among the guests are compelled to cease early from active participation in the eating. The chief dish is a pig roasted whole, and a peculiar mixture of fish, eggs, vegetables, and sauce — one which Americans have not as yet become able to relish — is almost equally popular. Through numerous courses, each with its particular merit, the guests are conducted, until finally something like satisfaction has been attained. Other forms of entertainment are then sought, perhaps card playing and dancing, and so the merriment continues, with further eating as the time goes on.

PUNCH BOWL
Designed and made by a Filipino silversmith

The word *fiesta* originally meant a saint's day and the word still retains its religious significance, though applied also to other celebrations. On the different church holidays everywhere, as we saw to be true of Manila, these festivals take place,—more religious in

character of course than the ordinary affairs, and generally gorgeous and extremely impressive. On the more serious occasions levity is forgotten, though the feasting takes place, and a feeling of real piety is shown.

Another prominent trait of the Filipinos is their fondness for elaborate funeral rites. Gaudy trappings and the pomp of woe are greatly in favor with these people, who like so much anything in the way of ceremony. They seem hardly to realize the seriousness of the occasion and, outside the immediate relatives, are apparently attracted more by the interest of the event itself than by any particular consideration for the deceased; while the bands of music accompanying the body are as likely to play lively two-steps or street songs as anything appropriate.

Still another side of these people is shown in their intense interest in any game which possesses the gambling element and their general dislike for ordinary outdoor sports. A native game of football played with a wicker ball which is kicked from one to another in the air is rather popular; and much riding is done in the provinces, though more for business errands than for pleasure and exercise. After all, cockfighting, horse racing, and card playing, with bets and money in other ways involved, are the chief delights, and oftentimes, it seems, the main interests of the natives. With the younger generation, however, a change is taking place, and the more vigorous American sports are beginning to gain a popularity that promises to equal that of the

coin games which the children play almost universally. Card playing for money is the national game and has such a fascination for these people that it nearly always receives first consideration. Even among those of moderate means very large sums at times change hands, and a spirit of recklessness akin to that of the experienced gambler of the western world is displayed.

Among the upper-class women there is a great fondness for personal adornment in the shape of silk brocaded dresses with enormous trains and jewelry, especially diamonds. These trains are frequently most inartistically painted, and the display of gems amazing. Nor is that distinctively artistic touch given the gown which is the case, for instance, with Japanese women.

The amount of really artistic work among these people is very limited. Some of the embroideries of *piña* cloth are, however, exquisitely done; and in the ornamentation of a few of the churches there are wood carvings of true merit. In Manila and various parts of the provinces this carving forms a distinct industry, and in Laguna a product closely resembling Swiss work is turned out. Painting is a comparatively unknown art, though very fair ability has been shown in the execution of native landscapes; and at least one artist — Luna [1] — has been produced, whose work gained for him admission to the French Salon. Some of the work in metals, particularly silversmithing, also shows an

[1] Brother of General Luna, who was killed, as is alleged, by order of Aguinaldo.

originality in designing power and an appreciation of the principles of grace and proportion.

In architecture little original talent has been displayed; in general, the people have been satisfied to accept Spanish ideas, which in the Islands were influenced by considerations of convenience rather than of artistic beauty. The churches, however, which are the principal buildings, are all interesting, and while some are plain, barnlike structures, others are dignified and well proportioned, with graceful towers and pleasing façades. The walls and gates of old Manila and the turreted forts constructed by the natives of Sámar, different monuments in the capital, together with Magellan's tomb in Cebú harbor, are all interesting historically but hardly so artistically, at least for us, since the design of these works is not native but Spanish; the same may be said with regard to the statue of Sebastian del Cano in the Ayuntamiento and the Legaspi-Urdaneta monument facing the Luneta, both of which are splendidly executed.

Music, though not an art among these people, forms a part of their very life. Little native music has been written, and there is no composer who stands forth as does Rizal the writer, or even Luna the artist; yet one hears the wilder, more racy strains of native composition and the livelier foreign airs everywhere and at all times. During festivals, on the one hand, and labor, on the other, the sound of violin or native instrument is constantly heard, often accompanied by the peculiar

native singing which is at times so mournful. Every town has its musical organization, and some of the musicians perform very creditably,—indeed, the Rizal Orchestra is as fine as anything to be found in the Far East. The children take deep interest in this branch of school work; and the teachers find that the pupils pick up an air readily and memorize the words with accuracy and faithfulness.

And such are these people,—childlike, curious, pleasure-loving, immature, strange, unfathomable, elusive,—a study for us, their tutors.

CHAPTER XI

PEOPLE (*continued*)

The character and political capacity of the Filipinos have such a direct bearing upon their government and administration that the writer is loath to leave the subject before presenting in addition to his own views the opinions of certain persons who have had such experience with these people as to make their observations valuable.

General Otis was particularly qualified to speak upon the question, arriving, as he did, a short week after the taking of Manila and acting as military governor until May, 1900. In giving testimony before the United States Senate Committee as to the character of the bulk of the people, he informed his hearers that there is everything in the Philippines from a high state of civilization to the most degraded barbarism. The great mass of the people, in his estimation, are ignorant and very superstitious; they prefer to remain at home quietly and till the soil, free from outside interruption. In their public conduct they depend largely upon the attitudes and desires of their leaders; and the general run of them, after the Spanish domination of three or four centuries which developed the practice of secrecy among

them, are hardly capable of being trusted implicitly. He agreed with the testimony that had been gathered from former witnesses before the committee respecting Filipino habits, that these people would sooner play than work; that they go off to dances, festivities, and cockfights, and abandon their work; and if they get a little money by winning on a favorite bird their absence becomes extended. He added that almost every other day with them is a holiday, and that he had a great deal of difficulty on this account, even around Manila, in keeping them at work. A good strong white man will do as much in one day as three Filipinos, he believed, and although there were many good laborers among them, the average native was of about this quality. They were found to work well in the early part of the morning, but when noon approached siestas of one, two, or three hours were necessary before the resumption of labor in the afternoon. As to the development of the Islands in any rapid way, he was convinced that it would have to be done by means of labor secured outside of the Philippines, preferably by the restricted immigration of Chinese.

General MacArthur, who succeeded General Otis, said of these people which he had helped to subdue:

I do not know where they got it, yet it is a fact that the Filipinos alone in the Far East have somehow been imbued with the nineteenth-century spirit. They have ideals. Their evolution will be so swift it will surprise us, and I am sure they will become thoroughly Americanized and an addition to the United States to be proud of. If we ever have a war in the East they

will fight for us. Of all the Eastern colonial soldiers they are the best stuff.

In answer to an inquiry as to whether the Filipinos would be content under American sovereignty, he said:

They have not longed for independence, for they are not a nationality nor homogeneous. What they have been striving for these years is personal liberty. Now they have come in contact with an Anglo-Saxon people, and personal liberty is what Anglo-Saxons have fought for during the last five hundred years. They are learning that. They are already experiencing personal liberty under Anglo-Saxon protection. . . . I predict the time will come speedily when these Filipinos and ourselves will admire each other and affection will exist between us.

Governor Taft, who from the responsibilities and anxieties of his position should be a pessimist of the pessimists, is an extreme optimist. His views as to these people and their possibilities are better known, and yet the following quotations from speeches delivered during a recent visit to the United States while he was still governor of the Islands are hardly superfluous:

They are a courteous, hospitable, and in many respects a lovable people. They are not a licentious people, but they do not regard the marriage tie as essential to the decent living together of a man and a woman. Under the influences of the tropical sun they are not an energetic or industrious people, though I believe that organization can accomplish much in making them a much more useful people for purposes of labor than under the recently unsettled conditions they have proved themselves to be. With the war passion they have developed cruelty, but in peaceful times they are a sweet-tempered people, decorous in their conduct. Their chief vice is that of gambling. They are a very temperate people, and

one rarely sees a drunken Filipino, although I think they all take more or less vino, the distillation of the sap of the nipa palm. Among the ignorant ninety per cent there is very little political sentiment of any kind, except the desire for quiet, for protection from ladrones or other disturbers of the peace, and the feeling of deep hostility against the friars who represented to them the political condition of subjection under the Spanish rule and all its severity. Political conception, until the system of education shall have brought this ninety per cent into sympathy with modern ideas by giving them a common language, must be generally confined to less than ten per cent who speak Spanish, and the discussion of political parties must be limited to that ten per cent.

As to the political responsibility of the people and their ideas of popular government, the governor proceeded:

There are some of the Filipinos who have given a good deal of study to the Constitution of the United States; they are to be found chiefly among the Federal party leaders, and possibly there should be included among them a few of the revolutionary leaders and irreconcilables. Their whole education has been in the civil law and in the conceptions of civil government and of liberty which prevail in France and among the so-called republicans or social democrats of other European countries. They have very little practical conception of individual liberty as it has been hammered out in Anglo-Saxon countries by hundreds of years of conflict. In spite of eloquent tributes to liberty and freedom even the most advanced and practical of the Filipino party leaders find it difficult to regard with favor limitations of the executive in favor of the liberty of the individual, when the right man is in the executive. The tendency among them is always toward absolutism in the president of the town, in the governor of the province, and in the representative of the central government.

It is most difficult for them to conceive of a ruling majority sharing equal rights with the minority. On the other hand, the

minority are, as President Wheeler aptly expressed it in remarks made by him in San Francisco some time since, "bad losers," and the defeat in an election is only a preliminary to violence and revolution. It is the idea of practical individual liberty which the Filipinos are to learn, — the practical elements of popular government.

We know of the massacre of our troops at Balangiga on the island of Sámar and of General Smith's campaign there in which he was reported to have urged his soldiers to make the island a howling wilderness. Although the inhabitants there are Visayans, they are of a lower stage of civilization than the other members of this family in Panay, Negros, and the other central islands; and they are so different in character from these others that one might have experiences among them which would not apply to any of the other peoples of this same race. This is only a single instance which might be multiplied almost without limit, indicating that local conditions are the cause of striking differences among these people, even though they may be members of the one common branch. A soldier's or a teacher's letter may represent actual experience and be a true statement of local conditions and yet not apply at all to the people in the archipelago as a whole. And those who labeled all the Filipinos as "cruel traitors" on account of this barbarous massacre in Sámar are just as much in the wrong as those who harshly condemned General Smith without understanding that conditions on that island warranted drastic military methods. This event served only to emphasize the difficulty of knowing the people

generally and the mistake of assuming that some are just like others. Before the loss of our troops occurred at Balangiga, the people had been reported as having their hearts and minds wholly wrapped up in insurrection and barbarism. Enlightenment had no place among them; and they were said to be so corrupt morally and cruel naturally that it would be far from advisable to send teachers to help such an unappreciative people, who had all the cunning of a traitorous tribe. How true this estimate of these people became was revealed by the events which followed. General Hughes, in assigning an officer to that station, gave him a full account of the character of the people among whom he was to start operations; the fact developed later that this officer heeded but slightly the information which he had received, owing to an unusual confidence which he had previously learned to place in the natives in Luzón; and the trust which he placed in these new people was what made their treachery possible.

This same General Hughes, a shrewd, lovable gentleman as well as an excellent soldier and a practical administrator, in stating his opinion of the character of the Visayan people, the largest tribe, as we have seen, in the archipelago and the ones whom he learned to know so well, said:

> The Visayan people are not understood, and I do not pretend to understand them after living with them for two and a half years. There is a small percentage, and it is a very small percentage, of educated, fine people. In the towns, where these

people are, there is another percentage, much larger, of people who have learned enough of good manners and good behavior to appear very well and to behave very well; but the great mass of the Visayan people to-day are absolutely ignorant. They have the general reputation of being a very gentle and pleasing people. That is certainly true; but I think that that is simply the passivity of indifference and ignorance. There is nothing that interests them. They will not be disturbed by anything that goes on around them. . . . These people do not know what independence means. They probably think that it is something to eat. . . . They want us driven out so they can have this independence, but they do not know what it is.

Of the Filipinos in general he said:

They are lazy. They want at least three days in the week, if you will give it to them; they want to go to cockfights and they want to gamble. As laborers they cannot do any heavy work. They are weak when it comes to lifting. It would take a long time to develop the Filipinos for the heavy work and the finer part of the skilled work. As the old Chinaman who used to come around to repair things in my house remarked, "No good, no good; Filipino man made it."

A native physician who has always lived in Manila said of his people before the first Philippine Commission:

Ordinarily, the native Filipino, because he has been under the influence of the friar for a long time, is stoical. . . . They are fond of work up to a certain point. They will work as long as it is necessary to gain a livelihood. They have not yet learned to save what they earn by their work, for they have always been obliged whenever they had any money to give it to the church, and in this way they have become indifferent to saving.

The imagination of the Indian, when he talks in his own language, may be easily seen to be very active and easily aroused, considering the small amount of education which he has had.

On account of the education and fanaticism which they have received they regard life as a transitory state, and they are indifferent to death. It is not that they are brave but that they think that in the next world they will enjoy a better life than here.

These Filipinos stand unique as the only large body of Asiatics converted to Christianity in modern times, and yet this common religion has not been sufficient to efface tribal differences and make them one people. The Spaniards were the first and only nation to Christianize a large group of tropical orientals; and let us hope the Americans may be the first to assist in their development into a self-governing people. Certain Englishmen who have been for a long time residents in the Malay states take the position that brown races, like the Malays, are unfit for self-government; that the invariable results of such a rule are misery, wrongdoing, and retrogression; and that such people can secure happiness, progress, and welfare only by remaining subject races under white rulers.

As one wrote concerning the Filipinos:

They have no unity, no patriotism, and no common tie to bind and qualify them to be a self-ruling people. Their only destiny in short is to be left under the tutelage and guardianship of the superior race which now holds the Islands.[1]

And another writes:

There never has been and there never will be within any time with which we are practically concerned such a thing as good government, in the European sense, of the tropics by the natives of these regions. . . . However we may be inclined to hesitate

[1] Clifford, *Blackwood's Magazine*.

before reaching this view, it is hard to see how assent to it can be withheld in the face of the consistent verdict of history in the past and the unvarying support given to it by facts in the present.[1]

Still another, a keen observer of eastern peoples, says:

Those who have been intimately connected with the Malays have to a great extent fallen under the spell of a certain charm in their character. They speak with enthusiasm of their brightness and hospitality, of a certain tenderness of heart, and many other traits which make them pleasant comrades. They are said to be easy to rule so long as they recognize their master; to be brave and reckless though superstitious. But their most ardent admirers, men like Swettenham and Clifford,[2] are the first to allow that, whether physically or morally, they degenerate when brought under the influence of western civilization, and fail to acquire other traits which require the exercise of reason and discipline. Another deficiency in their mental and moral equipment is a lack of organizing power. . . . The Malay is always a provincial; moreover, he rarely rises outside the interests of his own town or village. . . . The Malay is the laziest of orientals and the Filipino is not the least lazy of Malays. The Malay, in short, is a creature of limitations.[3]

On this Malayan stock, furthermore, have been grafted many shoots, the principal ones being Spanish and Chinese, giving, as we have already seen, the Mestizo class, an important one in the Islands. The natives of Chinese mixture have the reputation of being among the keenest and shrewdest of the population; as a result of the Spanish intermarriage, on the other hand, the shortcomings and peculiarities of the Latin peoples have become exaggerated in the offspring, and a thin veneer

[1] Kidd, *Control of the Tropics.*

[2] Swettenham, *Malay Sketches; The Real Malay; Unaddressed Letters.* Clifford, *Studies in Brown Humanity; In Court and Kampong.*

[3] Colquhoun, *Mastery of the Pacific.*

of western culture has been spread over the passions and emotions of these orientals.

The foregoing are some of the various estimates of the peoples of whom we have assumed charge, — estimates which are undoubtedly based upon careful, fair-minded observation, and which, it may be admitted, are rather discouraging to those of us who would see our desire to fit these natives for self-government realized in a day. Any who are in fact cherishing such expectations cannot be otherwise than discouraged, and satisfaction with the results that are being accomplished can only be attained by remembering just what the material is upon which we are working, and adopting a more patient attitude in looking for results. The thoughtful American official in the Philippines, if asked his opinion as to the outcome of our efforts in the Islands, would be inclined to say that he could do no more than hope that the Filipinos might, though slowly, develop for themselves an efficient government under which they could become an independent nation in accordance with their acknowledged ideal; and such would be the happiest solution for our own country of the very difficult problem, not to mention the confidence it would create in the latent possibilities of tropical oriental nations generally. Enough evidence has it seems already been brought forward to show that a solution is still not entirely beyond the bounds of hope; and from a first-hand acquaintance with these natives the writer is willing to assert the belief that they will develop for themselves an efficient government ultimately.

CHAPTER XII

SUPERSTITIONS AND RELIGION

In large part the inhabitants of the Philippines are Roman Catholics, though the Negritos, Igorots, and other interior wild tribes are pagans, while the people of Mindanao and the Sulu archipelago are Mohammedans. The beliefs of those who have become converted to Christianity are, as we should expect, considerably modified, yet certain of the ancestral ideas remain; and the religious views of the pagan and Mohammedan tribes comprise a maze of superstition, nature worship, and tradition.

The Negritos display very few signs of possessing a real religion, and merely observe certain principles indicative of a belief in spirits, which is further attested by the great reverence shown for their dead and by their custom of inclosing the burial places and guarding them from the desecration of neighboring tribes. Ancestral worship is a part of their creed; and natural things, — plants and animals, — as the embodiment of different spirits, are objects of devotion among them. To their children they give the name of the plant near which they are born, or that of some bird or snake.

The most solemn function is the burial of their dead, and yet this occasion is mixed with feasting and

drinking. When a death occurs notice is sent out and those in the neighborhood gather round, bringing with them the game which they have killed on the road. The corpse is prepared for burial by enveloping it in the thick bark of a certain tree, taken off entire, and filling the ends of this cylindrical case with a mixture of earth and resinous gum, by which means the body becomes hermetically sealed. It is then left unburied for many days, during which time a feast with more or less riotousness is held. All the food and drink consumed, they then proceed to complete the burial ceremony. A vertical ditch is dug underneath the house of the deceased, and the body lowered into it feet foremost so that it remains in a standing posture; the grave is then covered with earth and the house burned over it. This marks the end of the event, and the tribe members disperse, feeling that their duty to the dead has been performed.

Marriage celebrations and religious dances among these people are full of ceremony, which is followed to-day just as in the days of their aboriginal ancestors. They all live close to nature and contemplate its forces with reverence.

The Igorots believe in a Supreme Being, the creator and preserver, known to most of them as Apo. He has a wife, a daughter, and a son; and besides these there are two inferior gods who hold intercourse with mankind through the *anitos*, or ancestral spirits, some good, others evil, who reward or chastise the people in this

life according to their deserts. These spirits are represented by roughly carved idols of wood, and their good will is invoked by family prayer. The ancestral spirits are the objects of greater veneration than the gods, however, and for fear of incurring their ill will poultry, swine, and dogs may not be slaughtered except in a sacrificial manner. There is a priest in every village who first consecrates the animal to the *anitos* and then kills it and returns it to the owner, reserving, however, the choicest piece for himself. In company with his first-born son he takes the lead at prayer meetings or on special occasions such as illness, marriage, the beginning of an important work, or the averting of some threatening evil.

Near each village is a sacred tree regarded as the abode of the *anitos;* and outside the different houses are placed small benches with rice or other food for their refreshment.

According to the Igorots' belief there are two places where the souls of the dead go,—one an agreeable residence provided with everything necessary to happiness, and the home of the spirits who have died a natural death; the other a place of chastisement for those who have been evil doers and escaped due punishment on earth.

Turning now to certain other primitive tribes of a very low grade of culture, of Negrito mixture, we find religious conceptions of even a more elementary nature. The Manguianes, or forest people, of Mindoro,

for instance, have denied any belief in a future life and were found to have no word for any idea of a God. No evidence either of idolatry, spirit worship, or any other sort of worship has been found among them.

The Tagbanúas, literally the original inhabitants, of Palawan, a Malay people with some Negrito blood, show their common origin with the Negritos by their manner of burying their dead. The body is incased in a bamboo coffin and then placed in a grave which the departed one himself has selected. With him are buried his arms and utensils and a liberal ration of cooked rice and condiments for his journey to the other world, —a practice similar to the one followed by the Chinese and our American Indians; and around the grave is built a strong wooden fence. Sometimes also dishes and pots, after being broken, are used to mark the place; and as with the Negritos, feasting and drinking accompany the exercises.

Similarly also to the American Indians, these people have medicine men, half priest and half doctor. They believe there are two gods, — one in heaven (the sky) and the other beneath the ground. The former receives and cares for the souls of the pure and good, and the latter is his delegate and is charged with purifying the souls of the wicked on earth. When a man dies he enters a cave that leads into the depths of the earth, and after traveling a long distance he arrives in a chamber where sits a judge,—a giant, who stirs the eternal fire. The monster asks the newcomer whether

he has been good or bad in the world overhead; if bad, he is cast into a dark and thorny place; but if, on the contrary, he has been good, he is permitted to present himself before the second judge, who may grant him entrance into paradise, where there are beautiful houses surrounded by gardens, in which are the fathers, wives, and relatives of the deceased, together with other good souls.

The Bataks, another of the various non-Christian tribes, have a religion made up largely of superstition; they worship animals, particularly singing birds. The Tinguianes believe in the existence of the soul, which leaves the body after death but remains in the family. They venerate anything strange, such as rocks or trees having an unnatural appearance.

Scattered over the archipelago are a few remnants of a Malayan population more primitive than the present Christian Filipinos, and these in general have few if any religious beliefs, or else very gross ones. They are without exception filled with superstition, and, as is the case with all these pagan tribes and oriental people generally, ancestor worship is very common. Their religion is somewhat similar in conception to that of the Igorots; there is a chief god, the Supreme Being, who sometimes has a wife and one or more sons and daughters, and a similar idea prevails as to the reward awaiting those who have done good and the punishment for those who have committed evil.

The Monteses, or hillmen, of Mindanao tell of a tree that folds its limbs around the trunk of another and

hugs it to death; and the tree thus killed rots and leaves a tube of tightly laced branches in which are creatures that bleed through the bark at a sword thrust or an ax cut. We learn from the Jesuit fathers who have studied these people that they believe in a future life and are polytheists, worshiping particularly the gods of the cardinal points. Another god takes care of the horses and cattle, and as there is hardly a member of this tribe who does not possess some of these animals to assist him in his labor, the aid of this deity is constantly invoked. There is also the god of the fields, to whom prayers are offered for a good crop; and a feast corresponding to our harvest festival is held in his honor. Still other spirits inhabit the trunks of trees and intervene in the affairs of men to favor or hinder them. To these propitiatory sacrifices are offered up and their good will thus secured, — a practice similar to that of the old heathen Tagálogs in invoking the favor of the Tic-Balan, spirits of the same nature as these.

An idol in the shape of a monkey is always worn around the neck suspended from a cord, and when on a journey, if they fear an ambush, they hold out this little image like a plumb line and let it spin. When it comes to rest its face is turned in the direction where the enemy are concealed, and they then carefully avoid that place.

According to their belief, also, there are two devils who must constantly be kept in good humor. It is wiser in their estimation to honor them by sacrifices than

to worship the benevolent deities whose favor is always assured. They believe in omens and are careful to obey the instructions given by these signs. One most curious practice[1] is observed: when a stranger enters a house to visit and it happens that a fowl flies up and passes in front of him, the bird is immediately killed and cooked, and the family in company with the visitor proceed to eat it as quickly as possible to allay the fright of the newcomer and cause his soul to return to the body.

The dead of these people are buried with lance, bolo, and shield beside them; and from a high post over the grave is hung a bag of rice, so that the soul of the departed may have sustenance on its journey to the highest peak in the vicinity, whence by one jump it reaches heaven.

The bloodthirsty Mandayas, also of Mindanao, are strongly attached to their idolatrous customs. They believe in two good principles, father and son, and two evil ones, husband and wife. The wildest among them, it is reported, make human sacrifices; and offerings of animals are very common.

Superstitions abound among them, and some are indeed peculiar. When an eclipse occurs they believe a snake is devouring the sun or the moon, and in order to frighten it and thus prevent perpetual darkness they shout and create a great din by pounding upon various objects.[2] When there is an earthquake the same

[1] Sawyer, *Philippines*, p. 342. [2] *Ibid.*, p. 367 *et seq.*

procedure is followed for the purpose of pacifying the immense crocodile which causes this disturbance by moving around in the center of the earth.

The Manobos are the most numerous of the pagan people of Mindanao and in their rites and beliefs resemble closely the Mandayas. They believe in three principal divinities, which they imagine as powerful animals inhabiting the forests and exercising dominion over them. One watches over the snares and traps set for deer and hogs, another is god of the crops, and another is the cause of illness. There is also a god of war, for whom it is customary to go on the warpath after the harvest is secured. Ancestral worship is their religion, and they have their idols, or *dinatas*, similar to the *anitos* of the Igorots. Natural phenomena, as with the other tribes, seize upon their imagination strongly. Thunder is the voice of the lightning, and a rainbow fills them with awe. Like the Tagálogs, they look upon the crocodile as a sacred animal and respectfully address it as grandfather.

The Bagobos, who inhabit the foothills of the volcano Apo in central Mindanao, strangely enough do not use idols. In their belief they have two souls, one of which goes to heaven and the other to hell. A set of devils exists with a chief who has his throne on Mount Apo; and this volcano belongs to him as the gateway to hell. He has a thirst for human blood, and on this account human sacrifices are made to him. All the other devils are also worshiped that their wrath may be appeased

and the people be allowed to live. The voice of their god they hear in the singing of a certain species of wood pigeon, which is therefore greatly respected, for it warns them of dangers that are imminent.

The Moros, the numerous people of the south, are firm in their Mohammedan belief and desire nothing outside the teaching of the Koran. The Jesuit missionaries of Mindanao have always dwelt upon the tenacity with which these tribes hold to their beliefs and refuse to accept any other form of religion. They are, as we have seen, pure Malays from Borneo, who were converted by Arabian missionaries and merchants from the vicinity of the Red sea; they habitually fix their abode either along the beach or on the banks of some stream so as to be able always to find water with which to perform the ablutions required of the followers of Mohammed. Their abstinence from all alcoholic liquors and other observances peculiar to their system of religion have been remarked by various officers and civilians; yet the personal observation of the writer, though it was confined to the larger cities, was that the Moros did not pay to the ceremonies of their creed anything like the careful attention displayed by the Mohammedans of India, for instance, or of Egypt.

Their religious hierarchy consists of a chief, or high priest, who has made the pilgrimage to Mecca and who can read and expound the Koran; and the *pandita*, or priest, who also as a rule is a pilgrim, and who performs the ceremonies of marriage, circumcision, and

burial, and in the earlier days was wont to start the holy wars.

The people are superstitious and fanatical, and are quite firm in their belief that the killing of a Christian is a sure passport to heaven, — the greater the number killed, the larger the reward when they arrive there.

An army officer in writing of these people says:

> Like most savage races the Moro is extremely superstitious. They all wear hidden in their girdles some sort of charm, generally a verse from the Koran or a stone blessed by a *pandita*, guaranteed to protect them from death in battle and bad luck in general. Some of the priests are wont to take advantage of this weakness on the part of their followers. I know of one *pandita* who sells his chin whiskers at the price of one dollar, Mexican currency, per whisker, each hair being guaranteed to render harmless a Krag-Jorgensen or a Mauser bullet.

In the rice fields one often sees a tiny nipa thatch under which is hidden a letter, written by a priest, in which a fatal attack of dysentery is promised any Moro who attempts to steal the rice. From the writer's own observation of these people and from all that he has been able to learn concerning them, they are hardly less superstitious than the pagan tribes. Their Mohammedanism has in it a strong alloy of superstition; it places a few prescribed rigid rules of conduct before them, but in no sense of the word has it been a spiritual force.

Many of the inhabitants of the Philippines, even the Christian natives of the lower class, share the idea that

seems to prevail among all Malays, that the soul is absent from the body during sleep, and that if death occurs at that time the soul is lost. "May you die sleeping" is one of the most dreadful of their numerous curses; naturally, then, they think it dangerous and wicked to awaken anybody suddenly, and indeed it is a difficult thing to get a Filipino servant to wake any member of his master's family. High mountains form important factors in the religious beliefs of all oriental peoples, especially those of a low state of civilization; and in the Philippines among all the non-Christian tribes the notion is quite general that their god, or Supreme Being, inhabits the highest peak in their locality, and that this is the last earthly station on the road to some heavenly land, — the point whence the soul departs for the happy regions beyond.

After this discussion of the religion of the non-Christian tribes, whose numbers amount to about one sixth of the total population and whose creed is so essentially enveloped in superstition, let us turn to a consideration of the subject of religion in connection with the remaining and greater portion of the inhabitants, likewise of Malayan origin but, on the contrary, Christians. Even among these people who have become Christianized there are certain superstitious ideas which seem to be inseparable from Malay character; in particular the reverence now paid to the remains of the dead points to the existence of a form of ancestor worship in the past the traces of which have not yet been fully effaced.

The Jesuit fathers furnished for the report of the first Philippine Commission a paper on Catholicism in the Islands, in which they attempted to answer the question as to what the Filipinos were in a religious way before the arrival of Magellan and Legaspi. They were, in the opinion of these persons, what the immense majority of the idolatrous Indians of Asia, the Chinese, the Japanese, the Igorots, the Atas, the Manobos, and the savages of the high ranges of Mindanao not yet converted to the Christian faith are to-day; they were animists, or worshipers of the souls of their ancestors; or Sabians, worshipers of the sun, moon, and stars. They found gods in plants, birds, quadrupeds, cliffs, and caves; and certain of these, especially the bluebird, the crow, and the crocodile, they honored and worshiped. They had in their houses many small strange-looking idols, which were known to some as *anitos* and to others as *dinatas*, — spirits which, as we have seen, are the objects of worship among different pagan tribes.

Their idea of the creation of the world was expressed in strange fables. In their belief the sky and the water were formerly walking together when a kite interfered between them, and in order to keep the water from rising to the sky he placed islands on it; and thus the world was formed, which for these people was composed of a number of islands. This Filipino conception of the creation of the world is unlike the common Malay theory; but their story of the creation of man and

woman from a piece of bamboo is a common one in Malay folklore. In this Jesuit account of the early condition of the people in general many customs are described, some of which are still observed by those tribes which have not yet accepted Christianity. Omens and superstitions formed an important part of their creed; the hooting of an owl and the song of the wild dove, the sight of a serpent, the hissing of a lizard, — all were to them so many messages from heaven. They believed in an evil sprite known as the *asuang*, which was feared by all as a demon or a witch, and a myriad of fabulous and fictitious horrors were attributed to it. Even to-day this dreaded monster is feared by the average native. By some the *asuang* is supposed to be a female sprite of the woods who is kept away from the house during childbirth by the husband mounting to the roof and maintaining a disturbance for some hours; by others it is supposed to be a man spirit, who, with his own blood, has signed a contract with the evil ones by which he receives the privilege of being able to turn himself into the form of a dog, cat, pig, or other animal, and is also given the power to fly, thus making it possible for him to arrive quickly at the scene of his mischief. An insect, called the *tik-tik*, always precedes him, announcing misfortune to the fearful native. When its sound is heard in the night he believes that the dreaded *asuang* is near, and every effort is made to drive it away by various charms.

According to this belief, a man, after signing the contract with the evil spirits and thus becoming an *asuang*, suddenly finds that holes appear at once under his armpits, the one visible mark by which this spirit can be identified. All that the monster then has to do if he wishes to change into an animal is to rub some oil into these holes and the transformation takes place immediately. To keep the spirit away, a light is kept burning under the bed and garlic is placed at each corner of the couch. So much, indeed, is this monster dreaded even by those natives who still retain this belief that they never make friends or become very intimate with one before assuring themselves that he does not possess these visible characteristics. This peculiar superstition is supposed to be entirely of native origin and seems to have a hold upon many of the people, even those who have been Christianized.

Many here at home have probably heard of the *anting-anting*, a charm which our soldiers often found on the bodies of Filipinos,—perhaps a bit of paper with writing upon it, a coin, a button, a piece of stick or bone, or, in fact, anything which could be worn, and which possessed the mysterious power of protecting the wearer from death. Various forms of these have been found, some, as the writer has seen, consisting of pieces of paper with sentences written thereon in the native dialect. Another curious one that has been seen is a shirt, made to be worn next to the person, well covered with signs, phrases, emblems, and words that were supposed to

protect the entire upper part of the body; and the practice was quite common among the native soldiers of holding something in their mouths to protect their internal organs.

Among all these early peoples who later became converted to Christianity the common Malay conception of the human soul prevailed; it was "a thin, unsubstantial, human image, or manikin, which is temporarily absent from the body in sleep, trance, and disease, and permanently absent after death."[1] The idea of immortality remained to be learned through the friar teachers of Christianity. By their efforts came about the change among the great mass of the people, making them what they are to-day, in contrast to their pagan and Mohammedan brothers in the Islands. Idolatry and systematized superstition disappeared, and likewise slavery, polygamy, usury, tribal warfare, and other signs of paganism which characterized the great mass of Filipinos at the time of the arrival of the Spaniards.

The story of this early conquest in a religious way has already been touched upon. Philip II, we know, inspired by religious zeal, started the work of establishing Christianity in the Philippines, which was considered the first object in their colonization, by sending Augustinian monks with the Legaspi expedition that reached the Islands in 1565. Other missionaries of this same order soon followed to extend the work of the church. Convents were established in Cebú, Manila,

[1] Skeat, *Malay Magic*, p. 47.

and other centers, and parishes were organized in the various provinces of Luzón and Panay.

The first expedition of Franciscans arrived in 1577, and they likewise established convents and parishes in and around Manila, particularly in Laguna and what is now Rizal province, in the Camarines, and in Tayabas.

DOMINICAN PRIESTS

The first bishop of Manila reached the Islands in 1581, and with him came the third missionary body, the Jesuits, who have since played such an important part in an educational and scientific way in the Islands. The members of this order started in immediately to open schools for religious instruction, founded the colleges of Manila and Cebú, and sent out missionaries all through the Visayas.

Six years later, in 1587, the Dominicans came to the Islands; and some twenty years after these, in 1607, the Recoletos.

Thus, by the beginning of the seventeenth century, the evangelization of the Philippines by the five great friar orders was well under way, and a complete ecclesiastical

Church of Santo Niño, City of Cebú

system had been established, with the archbishop of Manila as its head, assisted by the three bishops of Cebú, Nueva Cáceres, and Vigan, and other high dignitaries, — the provincials of the monastic orders. Besides the members of these orders there was the secular priesthood composed in part of Spanish and in part of native clergy. In the earlier days these were greatly

outnumbered by the regular clergy, who often refused to acknowledge their allegiance to the bishops and archbishop.

The activities of these various religious bodies soon began to extend over the greater part of the archipelago, and by a definition of their respective fields, which became necessary within a short time, the orders were confined to their particular territories, within which was carried on the work of Christianizing, erecting churches, and founding schools for religious teaching, which later added to their curriculum the common elementary branches; higher institutions of a broader scope were established in the more important centers. Theirs was the real conquest of the Islands, and proceeding quietly but with untiring effort, often almost forgotten in the midst of political strife, they gained a hold on the people that proved permanent.

Bamboo Church, San José, Nueva Écija

In regard to the religious life of these natives during the process of their conversion, Friar Martin Ignacio, in 1584, writes: "Such as are baptized doo receive the fayth with great firmenesse, and are good Christians,

and would be better if that they were holpen with good ensamples."[1]

Morga, writing in 1603, said of this religious work:

In strictest truth the affairs of the faith have taken a good footing, as the people have a good disposition and genius, and they have seen the errors of their paganism and the truths of the Christian religion; they have got good churches and monasteries of wood, well constructed, with shrines and brilliant ornaments and all things required for the service, — crosses, candlesticks, chalices of gold and silver, — many brotherhoods, and religious acts, assiduity in the Sacraments and being present at Divine service, and care in maintaining and supplying their monks, with great obedience and respect; they also give for prayers and burials of their dead, and perform this with all punctuality and liberality.[2]

Another writer, in an account of the friars' work written at the beginning of the last century, said:

Of little avail would have been the valor and constancy with which Legaspi and his worthy companions overcame the natives of the Islands if the apostolic zeal of the missionaries had not seconded their exertions and aided to consolidate the enterprise. The latter were the real conquerors, — they who, without any other arms than their virtues, gained over the good will of the Islanders, caused the Spanish name to be beloved, and gave the king, as it were by a miracle, two millions more of submissive and Christian subjects.[3]

To quote, finally, from another[4] who was well acquainted with the conditions in the Islands, writing at a considerably later time, in March, 1851:

Without any governing power whatever, the greatest moral influence in these possessions is that which the priests possess

[1] Mendoza, *Historie of the Kingdome of China*, Vol. II, p. 263.

[2] Morga, p. 319.

[3] Comyn, *State of the Philippine Islands in 1810, etc.* (trans. by Wm. Walton), p. 209.

[4] English consul Farren, 1851.

and divide among the monastic orders of Augustines, Recoletos, Dominicans, and Franciscans (who are all Spaniards), and the assistant native clergy. A population exceeding three million souls is ranged into six hundred and seventy-seven pueblos, or parishes, without reckoning the unsubdued tribes. In five hundred and seventy-seven of these pueblos there are churches with convents or clerical residences attached, and about five hundred of them are in the personal incumbency of those Spanish monks.

Other writers who visited the Islands from time to time during the two previous centuries might also be quoted to show how efficient was the work of the friars in religion and education; and although some have described the people during this time as bigoted and the country as priest-ridden, the final statement of the work accomplished through the instrumentality of the orders must be a favorable one. The natives who came under the influence of these Spanish missionaries became at the outset real Catholics; and though their Catholicism was tinged by certain local touches of superstition, it remained the object of pious observance among them, in contrast with the practices of those around them who failed to come under this same influence.

Church and Campanile, Rosales, Pangasinán

The ceremonies and the solemnity of the Catholic worship had for them a strong attraction, as did also the solemn pomp in connection with the numerous feasts and religious processions. Its mysteries were the source of deep curiosity and its teachings possessed a certain charm, perhaps because of the novelty and strangeness of it all, perhaps because of the kind treatment they received at the hands of these unknown white-skinned missionaries, possibly for both reasons. Whatever the explanation, the new faith continued to gain strength, and the influence of the church upon the life of these people increased. After the religion itself had been established the activities of the missionaries turned into other channels; they began to take an interest in the civil affairs of the various localities and to assume certain administrative duties, such as the disbursement of local funds; and in this way ecclesiastical interests and influence became a part of the everyday life of the people.

As time went on the church organization increased its scope; Manila became the metropolitan diocese, and Jaro was added as the fourth provincial one, thus dividing the archipelago into five great dioceses. Additional missionaries, too, came to the Islands later, and in recent times other orders sent representatives, — the Paulists in 1862, and the Capuchins and Benedictines more recently, in 1886. Converts came over to the protecting wing of the church wherever its influence reached, and the people accepted the new faith with a sincerity and

Church of the Recoletos, Manila

piety that were the subject of comment by almost every traveler in the Islands. Public worship on the Sabbath and holydays was regularly attended; and at home little altars were erected with various images of Christ, the Virgin, and the saints,—the objects of daily devotion. The efficacy of prayer was taught the people, and even to-day one may hear, as he passes along in the night through almost any little village in the back country, the recitation of the rosary and the singing of different hymns, — practices that are particularly common during the celebration of the great feasts of the church. Such feast days as Christmas, the Epiphany, Easter, and the Assumption of the Blessed Virgin are observed with the greatest reverence, with processions illustrating various biblical events connected with these holydays of the church, general confession and communion, and family prayer extending through the duration of the celebration. Among the most beautiful of religious customs are the daily vespers at sunset during these times and the solemn midnight masses during the feast of the Nativity. The one noticeable activity among the people in general has always been their attendance at these various church services and their careful observance of every holyday. On any church day, long before the sun has risen, the throngs may be met returning from service, and later in the night, especially during the season of Advent, Holy Week, and other such occasions, their last prayers may be heard. During all these years the church itself and

Cathedral of Manila

its practices have remained the object of the same kind of fascination which first attracted these people.

In later times the part which the different orders played in the civil administration became more important, and with their possession of rich estates and the great political power which followed almost inevitably, their character changed and they became something more than mere ministers of the gospel. The assumption by them of additional duties in the various municipalities soon gave them as a class a position that was second in importance to none; and the exercise of these extensive powers later, in a way that proved injudicious, laid the foundation for serious antagonism that began to make itself felt on the part of the populace. This feeling of opposition to the extension of the authority of these monastic missionaries beyond their own field of religious activity became more serious as the property holdings of the orders increased and they became more firmly established in their dual capacity of spiritual and civil officials. The outcome was what has come to be known to us as the friar question, — one which assumed very serious proportions in the latter days of Spanish rule, which was the underlying cause of the last revolution against Spanish authority in the Islands, and which, after remaining a puzzling problem for our own government for the past six years, has finally, as far as the political side is concerned, been brought to a solution. The friar question a short year or two ago was perhaps the most important one which the

Commission had to solve, and even now, though our government has effected a satisfactory arrangement on the political side by the purchase of the arable property belonging to the different orders, it remains for the Roman Catholic church to complete the solution of the religious problem. Already from the United States have arrived an archbishop and three bishops, who are zealously striving to upbuild the religious institutions that were injured or destroyed by neglect or war.

Stone Pulpit

The so-called friar question dates rather far back into the previous history of the Philippines, to the times when the members of these orders first began to act in other than a purely religious capacity; it has been more of a social, political, and economical question than a religious one, and it is only now that the religious aspect

alone is important. The loyalty to the Roman Catholic church itself was never questioned; hostility to the religious corporations was what caused the popular outburst of feeling against the friars, and the people looked upon the church itself as entirely distinct from the Spanish missionaries in their rôle of land proprietors and politicians. The friar, by a regular increase in authority, had come to take active part in family, municipal, and provincial affairs. He was inspector of the primary schools and president of the boards of health, prisons,

PADRE

and charity; was in charge of the collection of taxes; acted as a sort of recruiting officer for the army; attended all municipal elections and council meetings, and audited municipal accounts and passed upon municipal budgets; he was, in fact if not in theory, the municipal ruler and really controlled the political situation. His permanent residence in the country, compared with the

frequent changes of civil and military officials, gave him an advantage in his contest for power, and thus of all the Spanish officials he became the most intimately connected with the natives.

Both the Schurman and Taft commissions were instructed to investigate this question fully, and, as a

PADRES STUDYING IN CORRIDOR OF CONVENT

first step, the purchase of the property holdings of the various orders, amounting to some four hundred and three thousand acres, was recommended.

The chief ground for hostility against the friars has been in their exercise of far greater power than their own position and interests justified; in their embodiment, practically, of the whole Spanish government in the Islands, with all its distasteful features; and their retention of parochial offices contrary to church

law, as the people claimed, which decreed that local parishes should be filled by the secular clergy. In certain provinces, moreover, particularly in Cavite, Laguna, and Bulacán, as well as in the districts around Manila, the political feeling against the friars had in it a trace of agrarianism, where for years the friars had been heads of great manors upon which of late they had paid no taxes, and yet from which they secured a considerable income from the native squatters.

The friar was often the only man of intelligence and training in the locality who knew both the native dialect and the Spanish language well, and this knowledge, in connection with his office as spiritual leader of the people, had given him an important position as an intermediary between the natives and the rest of the world in almost every matter of importance. As was reported by the Taft Commission:

> At first actually, and afterward by law, he came to discharge many civil functions and to supervise, correct, or veto everything which was done or sought to be done in the pueblo which was his parish. . . . The truth is that the whole government of Spain in these Islands rested on the friars. . . . Once settled in a parish, a priest usually continued there until superannuation. He was, therefore, a constant political factor for a generation. The same was true of the archbishop and the bishops. . . . The friars were exempt from trial for offenses, except the most heinous, in the ordinary civil courts of the Islands under the Spanish rule. . . .

Besides these powers and privileges in the years just preceding the American conquest, many of the residents

of the different pueblos were deported to distant southern islands by reason of suspicion or because of minor offenses; and, whether wrongly or not, the friars were charged with having caused these deportations, and thus came to be looked upon as possessing the additional powers of life and death over their parishioners. They always acted as local agents of Spanish authority, and, in later times, when matters had reached such a crisis, and arrests, imprisonments, and executions became so frequent, their connection with the government that ordered these was an added incentive to the people in seeking their removal.

Church and Bell Tower, Victoria, Tárlac

Aguinaldo, in expressing his opinion to General Otis, said that the primary cause of the revolution was the ecclesiastical corporations which, taking advantage of the corrupt Spanish administration, robbed the country and stood in the way of progress and liberty. One of the clauses of the Malolos constitution itself provided for the confiscation of the property of these orders; and public denunciation of their members by different

native political organizations appeared from time to time, charging the friars with political oppression of the people, with extortion and immorality, always with a saving clause, however, which asserted their faith and loyalty to the church itself.

The Filipinos and also the American Catholics in the Islands, with whom the writer discussed this question, pointed out as a primary defect the lack of church discipline among the orders. The friars, as they said, were independent of the diocesan authorities,

Church in Cápiz, Panay

and at different times things were done that were not sanctioned by the church officials, and yet there seemed to be no way of reaching the offenders. One of the witnesses who appeared before the first Philippine

Commission, a Filipino of intelligence and, in the writer's opinion, integrity,[1] stated that almost everything about the government was subjected to ecclesiastical supervision; that the friar has always been the enemy

CHURCH IN TAGBILARAN, BOHOL

of the Spaniards themselves and that his control entered into the most private affairs of family life. His opinion was the same as that of numerous other prominent natives, — that antagonism to the religious orders was one of the strong elements of the revolution against Spain. Señor Luzuriaga, now a member of the Commission, testified at that time that as far as the island of Negros was concerned the feeling of the people was completely hostile to the friars, particularly because

[1] Sr. Calderon, a successful native attorney.

of their grasping spirit in seeking to be the civil and military authority combined, and, in short, the complete owners of a man's body and soul. In his opinion, the friar was the personification of autocracy, and had as his object the spiritual and material exploitation of the native. The people of the island, he added, are in general Catholics, and in opposing the friars they do not attack the religion; it is because they have made use of this religion to exploit the country and take money from the people that the feeling of hostility has arisen.

Testimony of this same sort was heard on almost every side by the commissioners, and showed that the hatred for the friars was well-nigh universal, extending through all classes.

At the time of the American occupation of the Philippines in 1898 the total number of missions in the archipelago was 967, having in their care, according to the church registry of that year, 6,559,998 souls; and of the 746 regular parishes all but 150 were administered by friars of the Dominican, Augustinian, Recoleto, and Franciscan orders. By the revolts of 1896 and 1898 all the members of these four orders acting as parish priests were driven from their parishes to seek refuge in Manila. Some 40 were killed, while 403 were put into prison and remained there until the advance of the American troops. And to-day, of the 1124 monks who were living in the Islands just before the outbreak of 1896, only 472 remain; some of the others either

were killed or died, and the rest returned to Spain or took up their missionary work elsewhere, some in China and some in South America. Besides these four orders there were some 42 Jesuits, 16 Capuchins, and 6 Benedictines engaged in mission work; and though many of these left their missions because of the unfavorable conditions, they were treated with more consideration and suffered little, for these orders, together with the Paulists, of whom there are a few engaged in teaching, have done only mission work and have not aroused the hostility which exists against the four great orders. With the object of determining the extent of the ill feeling against these religious orders, their influence in administrative matters, the amount of property held by them, and the possibility of their return to the Islands, a careful inquiry was made by the Commission, before which a host of witnesses, including members of the orders and the secular clergy, native laymen, army officers, Catholic and Protestant, and American Catholic priests, were summoned; and, as a result of this searching investigation, the Commission became convinced that the deep feeling against the friars was founded in the usurpation by these latter of the powers of government.

In the words of the Commission:

The Filipino people love the Catholic church. The solemnity and grandeur of its ceremonies appeal most strongly to their religious motives, and it may be doubted whether there is any country in the world in which the people have a more profound attachment for their church than this one. . . . The people would gladly receive as ministers of the Roman Catholic religion

any but those who are to them the embodiment of all in the Spanish rule that was hateful. . . . We are convinced that a return of the friars to their parishes will lead to lawless violence and murder, and that the people will charge the course taken to the American government, thus turning against it the resentment felt toward the friars. . . . The question for the prelate and statesman is not whether the bitter feeling toward the friars is justified or not, but whether it exists. It does not seem to us, therefore, to aid in reaching a conclusion to point out that all the civilization found in the Philippines is due to the friars. . . . A popular bias or prejudice, deep seated in an ignorant people, is not to be disregarded because it cannot stand the test of reason or evidence.

After this hearing on the friar question had been completed and it was decided to purchase all the property of these orders, as a first step in this work a conference was held between Governor Taft and Pope Leo XIII at Rome, the result of which was that Papal Delegate Guidi was sent to the Islands to aid in the arrangements for this purchase. After a series of negotiations extending over a considerable period of time, an agreement was finally arrived at by which all the land held by the different orders was delivered over to the possession of the Insular Government for the sum of $7,239,000.

Thus one element of the friar problem has been eliminated by the purchase of their lands, and yet by no means has the entire matter been settled. These negotiations for the sale of their lands have been in fact aside from the real friar question which to-day, somewhat simplified, remains for the Catholic church

to solve. The return or nonreturn of these monastic priests to their parishes now rests with the church itself, and in view of the earnest recommendation of the Commission, the indelible impression which the people seem to have gained of these clergymen, and the golden opportunity which is open for the introduction

Church in Angeles, Pampanga

of American priests with their American spirit and liberality, the only wise decision would seem to be to substitute these latter in place of the friars.

The charges of immorality so frequently made against the friars the writer had no adequate means of investigating, yet he did observe all over the archipelago the bitter feeling against members of these religious orders and heard pretty definite reports of an evident relaxation of the hold of Catholicism on the people due to the

personnel of the church. Immorality in a degree undoubtedly existed, and yet, as the bishop of Jaro said:

> You must bear in mind it would be very strange if some priests should not fall. To send a young man out to what might be termed a desert, the only white man in the neighborhood, surrounded by elements of licentiousness, with nobody but the Almighty to look to, with the climatic conditions urging him to follow the same practices as surround him, it is a miracle if he does not fall.

Although there has from time to time been unmistakable evidence of misconduct in isolated cases, immorality was not the principal ground for hostility to the friars; on the contrary, the native priests who have taken their places to-day are certainly of no higher moral standard, — by which statement the writer does not intend to convey the impression that the standard of the friars as a class was low, — and yet the people do not feel any ill will against them on such score.

It is the conviction of the writer that the return of these friars to their parishes in the Islands would be in the highest degree inadvisable. The work of winning over these people to the American government and of reconstructing the civil organism has thus far proceeded so successfully that we can ill afford to invite failure by any such means as this. The people throughout the Islands are practically unchanged in their view as to these friar missionaries, and have cultivated a confidence in our administration in great part because of their belief that through the new government the

deliverance from these spiritual leaders is to be permanent. The following opinion, which the writer knows by observation is voiced by Filipinos almost everywhere, comes from a devout Catholic, a native Filipino, one of the justices of the Supreme Court.[1] He said with reference to the return of the friars:

> The clinging of the friars to the Philippines and their staying in the towns under the name of parish priests, by virtue of special grants obtained in Rome, to the detriment of the ordinary and general laws of the Catholic church and to the prejudice of ecclesiastical discipline, constitute, according to popular opinion and the deep convictions of the Filipino people, a constant and positive menace to their rights and liberties, which they believe are guaranteed by the Constitution and flag of the Union; and point to the time, sooner or later, when the true liberal and democratic character of the government which is to be definitely established in the Islands will be warped and twisted out of semblance to itself; for the Filipinos in general see in the friars only a lot of powerful feudal lords, hostile to their progress and culture, to their rights and liberties, and they think that the mere contact between the friars and the American officials of all ranks will end in changing the nature and adulterating the character and forms of the American administration, converting it into a monastic one, similar to the former Spanish administration.

As a liberal but sincere believer in some form of religion for every people, the writer has viewed with doubt a certain tendency on the part of so-called enlightened natives to the exercise of free thought. Conditions are such as to urge the Roman Catholic church here in the United States to send its best material just as soon as

[1] Florentino Torres.

an adequate supply can be made available to revivify and reunite the Philippine Catholic church, for it is the religion best suited to the temperament, spirit, and character of the various Filipino races.

An illustration for the necessity of such work is the recent anti-Roman Catholic movement which started two years ago in Manila under the leadership of Padre Gregoria Aglipay, who styled himself Archbishop of the National Filipino Catholic church. The movement seemed to gain footing at once; and, with the active support of Aguinaldo and a few other Filipinos of some prominence and of free-thought tendencies, it has drawn to its standard a sufficient following to demonstrate to the ordinary native mind that neither the law nor those in authority will interfere with entire freedom of worship.

This leader of the new religion has been active in his efforts, and has perfected an organization with bishops in different parts of the Islands, though beyond this the movement has not yet gone far. Aglipay himself has attracted large native audiences in and around the capital, and they have seemed apparently in sympathy with the movement which he is trying to establish. Little can be said of the effect of this as yet, though nothing serious in the way of a schism seems to promise; and with the advent of an additional number of American priests it is believed that certain malcontents who are behind this movement will be reconciled and return to the church.

Among the American Protestant bodies that have taken up mission work in the Philippines are the Presbyterians, Baptists, Methodists, Episcopalians, Christian Disciples, and possibly one or two other denominations. Of the Protestant missionary movement there is not much to be said as yet, though its agents have already established themselves in many parts of the Islands.

The Episcopal mission is represented by a bishop, several clergymen, a number of kindergarten teachers, and many trained nurses; and under its influence settlement work and a free dispensary have been established in Manila, and missionary stations have been founded in the mountains among the Igorots. In Manila, too, there are already established among the poorer classes a few Filipino Protestant churches; and an industrial school has been started by the Presbyterians. Throughout the archipelago the Bible is being translated into the native languages and a certain number of converts are undoubtedly being secured. A tendency is indeed manifest here and there to fall away from the Roman church now that conditions are changed and the period of restraint seems to have passed; and there is some degree of truth in the statement made by the Protestant missionaries that conditions seem to furnish a favorable opportunity for their church to do a service to the Filipino people.

The pure form of Roman Catholicism found in Europe and America does not exist in the Islands. It has drawn to itself superstitions of native origin and certain

principles from the popular code in vogue there; the people are more superstitious and more impressed with novelty and perhaps therefore less constant. Yet Philippine Catholicism is in reality the concrete embodiment of the spirit and character of the people; it has become so intermixed in their very fiber, it seems so naturally fitted to them and accommodates itself so perfectly to their nature, that it cannot be doubted, however loath Protestant missionaries may be to accept the conclusion, that it alone is the religion for these people and will continue to be. Revitalization, more rigid discipline, and American priests, — progressive, adaptable, and in sympathy with American political ideals, — are the needs of the Roman Catholic church in the Philippines, and when they are supplied the religious problem in the Islands will be settled.

CHAPTER XIII

GOVERNMENT

Through our study of the history of the Islands we gained some idea of their government and administration; and our discussion of the religion of these people has thrown light upon the position of the ecclesiastical body in its control of civil as well as church affairs. For our purpose here it will be hardly necessary to enter into any lengthy description of the tribal governments which prevailed before the conquest of the archipelago by the Spaniards. In this earlier time, as we know, the different peoples were living about on the shores, fields, and in the woods, in groups of from fifty to one hundred families, called *barangays*, which were ruled by a chief or leading man to whom was given the name of *cabeza*. This ancient office, the head of a hundred, or *cabeza de barangay*, was kept up, at least in name, by the Spaniards; but under them, as we have already seen, the position ceased to be one of honor and dignity; the local chief became a mere tax collector, an officer hated by the people and punished severely by the government if the revenues were not forthcoming. In this way the office, which before the coming of the Spaniards was considered the highest and most

honorable of all local preferments, fell into such disgrace that it became necessary to pass a law compelling service in this capacity.

Starting with this original territorial unit of the group of one hundred, we find a development of it in the ward, or *barrio*, as it was called, which was composed of a number of *barangays*; in the town or municipality, which embraced various barrios; and finally in the province, which included the various towns and formed a large territorial and political division.

The governor general presided over the archipelago, a governor supervised the affairs of each province, the municipal council administered the affairs of the town, and the head of the hundred represented the government as a sort of agent in the *barangay*.

The governor general was appointed from the home country, as were also the provincial governors. The municipal council members, composed of a captain and four lieutenants, were elected by twelve delegates of the *principales*, or first citizens of the town, who were qualified by having held certain offices and paid a land tax amounting to at least fifty dollars; and the *cabeza de barangay* was practically elected by this municipal tribunal.

A brief consideration of this scheme of Spanish government in practice in the archipelago during the period preceding American occupation will assist materially in understanding the character of our own endeavors in the administration of the Islands. During this survey of political matters it must, however, be borne in mind

that in practice ecclesiastical influences were always exceedingly strong and, to use the expression of the head of one of the great orders, the friars were the "pedestal or foundation of the sovereignty of Spain in these Islands, which being removed the whole structure would topple over." In the general government the archbishop was in the last resort more powerful than the governor general; and in municipal affairs in actual practice the parochial priest was local government itself. The character of the Spanish colonization must also be remembered, for in reality the archipelago formed one great mission, and conversion to Christianity rather than inculcation of ideal political principles was the chief object in view. Political institutions indeed were only a means toward the attainment of these religious ends, and bearing this in mind we may be better able to understand the paramount influence exercised by ecclesiastical officials, and the position of the church in matters that seem to us quite without its domain. As has been truly said, "The legal status of the Indians before the law was that of minors, and no provision was made for their arriving at their majority. The clergy looked upon these wards of the state as the school children of the church, — the only thought was to make Christians and never citizens."[1]

The form of the general government of the archipelago was that of a highly centralized colonial

[1] Le Gentil (De la Galaisière), *Voyage dans les mers de l'Inde* (Paris, 1781), Vol. II, p. 61.

administration closely bound to and controlled by the sovereign government of Madrid. The crown together with the Spanish parliament made the supreme laws for the government of the Islands; and the royal power was immediately exercised by the department for the colonies presided over by a cabinet minister. There was also an important advisory body in the Islands, the Council of the Philippines, which aided in the work of administration.

The governor general was appointed by the crown with the consent of the cabinet and upon the recommendation of the minister for the colonies. He held office for no stated term but rather at the pleasure of the crown; he was its personal representative and as such was the chief administrative and executive officer, under the immediate control of this minister for the colonies. Within the Philippines he held the chief command of the army and navy, and his appointing power embraced all branches of the civil service in the Islands. His authority extended to all matters pertaining to the maintenance of the integrity of the territory, to the conservation of public order, the observance and execution of the laws, and the protection of person and property.

As a sort of cabinet to the governor general there was the Council of the Philippines, already mentioned, or, as it was sometimes called, the Board of Authorities, comprising the archbishop of Manila, the lieutenant general, the commander of the navy, the treasurer of

the archipelago, the director general of civil administration, the chief justice of the Supreme Court, and the attorney-general. This body was entirely advisory in character and its decision was in no way binding upon the chief executive.

There was, further, the Council of Administration, which served as a mere representative advisory board, having for its chief duty the consideration of general and local budgets and receipts. Its action was likewise not binding upon the governor general.

Provincial governments organized upon a civil basis were in Spanish times found only in Luzón, where they numbered some twenty or more. No civil government was established in the Visayan islands by the Spaniards, although the islands of Negros and certain portions of Panay were quite as far advanced politically as some of the provinces which were given civil government in Luzón; and the rule in Mindanao and the Sulu archipelago was always a strictly military one. The provincial governors were the direct representatives of the governor general and always subject to him. They were appointed from Madrid and were invariably Spaniards.

Aiding these governors were provincial boards composed of nine members, including the governor general always as president *ex officio*, the attorney-general, the treasurer, and several other civil officials, together with two ecclesiastical members chosen from the religious orders. The functions of this board, again, were solely inspection and consultation; in short, there was really

no provincial government except the governor, who represented the governor general.

Locally, the municipal council, although subject to the inspection of this provincial council and to the veto and corrective powers of the governor and the governor general, nevertheless within a narrow sphere, and tentatively and conditionally, administered the affairs of the town, which thus had in a way a kind of popular government. Under a very late law [1] municipal councils were established in the towns of Luzón and the Visayan islands, composed first of the governor general by virtue of his office, and in addition five other members, known as the municipal captain and four lieutenants, who were designated respectively the chief lieutenant, the lieutenant of police, the lieutenant of the fields, and the lieutenant of live stock. These offices were honorary and obligatory for those chosen to them. The term of office was four years, and the method of electing members was interesting chiefly because it showed the great limitation of the franchise and the absence of anything like universal suffrage; for the system did not rest even upon an educational or a property qualification, but conferred the right of voting only upon the principal men of the towns, who elected twelve delegates, who in turn chose the members of the council.

We have seen how Spain became convinced of the necessity for radical reforms during what turned out to be the last period of her dominion in the Islands, and

[1] In 1893.

how earnest were some of the efforts and how real the results of her attempt to satisfy popular demand at the time. The excessive centralization which had always characterized Spanish rule in the Islands became one of the crying evils, and as a reform measure the minister for the colonies at the time, Señor Maura, drew up the law mentioned above, which aimed to abolish this feature and to restore to the people some of the functions of local government which they had been accustomed to exercise in the earlier centuries previous to the Spanish conquest. The measure was not ill aimed, but was, however, ill timed, and came too late to satisfy the Filipino leaders of reform. A close examination, moreover, will show that it was largely a mere pretense of reëstablishing the communal home rule of the ancient régime. The governor of the province could admonish, fine, or suspend the members of the municipal council, while the governor general had the power to dismiss any or all of them. Further than this, the captain, or mayor, could set aside any action of the council as he saw fit; and the parish priest continued the most potent factor in this local government. Briefly, centralization extended down to the very towns themselves; the influence of the chief executive was felt in these local governments; and popular rule existed little more than in name.

The defects of this Spanish system of administration, as they have been pointed out in the report of the first Philippine Commission, were (1) the boundless powers

of the governor general; (2) the centralization of all governmental functions in Manila; (3) the absence of representative institutions in which the Filipinos might make their needs and desires known; (4) the pernicious system of taxation; (5) the plethora of officials who lived on the country and by their numbers obstructed the public business which they professed to carry on; (6) the division of minor responsibilities through the establishment of rival boards and offices; (7) the expensiveness of the system and the corruption thereby bred; and (8) the confusion that resulted between the functions of the state, the church, and the religious orders.

One who has devoted any study to this particular phase of the question can hardly disagree with these conclusions; and as we progress we shall see to what extent these abuses have been remedied and the people permitted to participate in governing. This much, at least, can be said now: a capable and honest government under the American rule has been established; state and church have been separated; public revenues are now used solely to defray the legitimate expenses of the government and the cost of duly authorized public works and improvements. Consideration for the Filipinos as the people of the soil and the owners of the country has been put foremost; the making of citizens is deemed of primary importance; and the real interests of the natives are consulted.

That it was reform in the scheme of government which the Filipinos desired more than independence at

the time seems to be the only conclusion to be drawn from the extensive inquiries made by the first Commission just after their arrival in the Islands in the early part of 1899. Hundreds of witnesses testified before it on the subject of the popular desire for independence, and though all varieties of opinion were expressed, many of them from sympathizers with the insurgents, yet they were agreed that because of the ignorance and political inexperience of the masses, the number of languages, the varieties of culture and modes of life, and the difficulties in the way of intercommunication, an independent Philippine government was at that time neither possible nor desirable. And to-day even the most patriotic Filipinos declare that the Islands cannot yet stand alone; they need the tutelage and protection of the United States in order, in their opinion, that they may become self-governing and independent. In a word, then, ultimate independence is the aspiration and goal of the intelligent natives, — and yet an object which they are convinced is not possible of early realization. Those who appeared before the first Commission wanted immediately religious liberty, fundamental personal rights, and the largest measure of home rule. They sought free speech, the right of association, the right of petition; they wanted the opposite of "arbitrary arrest, detention, prosecution, or imprisonment," "violability of the home, papers, and effects," "private laws," "special tribunals," "unearned emoluments."[1]

[1] *Report of the First Philippine Commission*, I, p. 82.

We have already spoken briefly of the part the Philippines played in our war with Spain, the insurrection which followed, and the final general pacification of the Islands. On August 13, 1898, as we know, Manila surrendered, and Merritt, commanding general, became governor. On the next day, the 14th, he issued a proclamation in which he declared the existence of

SEAT OF INSURGENT GOVERNMENT, MALOLOS

war and the destruction of Spanish authority; assured protection in civil and religious affairs; announced a government of occupation and the continuance of municipal laws affecting private rights; created a provost-marshal district for police regulation; opened the port of Manila to the commerce of all neutral nations; and extended protection to places devoted to religious worship, art, science, and education. On August 15

general orders were issued for the assumption of civil government by our military authorities in the city of Manila and the district of Cavite, and assignments of offices were made. The next day, the 16th, a cablegram from Washington announced the cessation of hostilities pending the conclusion of the treaty of peace. The civil courts as they existed under the Spanish government were soon permitted to reopen, subject to supervision by the military authorities.

The treaty of peace was signed in December, and during this same month the proclamation was made that municipal law should remain in force as far as applicable and should be administered by ordinary tribunals presided over by the representatives of the people, the functions of civil and municipal government to be performed by persons chosen as far as possible from the inhabitants of the Islands. Pending the ratification of the treaty, President McKinley appointed in January, 1899, the first Philippine Commission, which we have come to know, from its president, as the Schurman Commission. Shortly after, this body reached the Islands and began its work of investigating the conditions of the country and the capacities of the people.

Under General Otis the whole archipelago was constituted a military division with headquarters at Manila, and separated into the various departments of northern Luzón, southern Luzón, the Visayas, Mindanao, and Joló, each of which was set off into districts. The various towns were recognized as municipal corporations,

and under the supervision of the post commanders, mayors, or *presidentes*, and councilors were elected; and by a series of general orders from headquarters steps began to be taken toward establishing other local governments. For the time being the commanding officers of the military districts were constituted governors of the provinces, as they had been defined by the Spaniards, and thus a pretty comprehensive administrative system became established in which lay the foundation for the later civil government. The work performed by the American army officials as civil administrators during this military régime was excellent; not only were municipal governments reorganized, but roads and bridges were constructed, courts were reëstablished, and schools in which soldiers were detailed as teachers were opened. In a word, the civil experiments and administration of our military officials prepared the way for the civil Commission.

The second Commission was appointed March 14, 1900, composed of William H. Taft, president, Dean C. Worcester, Luke E. Wright, Henry C. Ide, and Bernard Moses; this later became the Philippine Civil Commission, and with its advent into the Islands, June 3, 1900, dates the real beginning of civil administration under the present American rule.

General MacArthur had succeeded General Otis as commanding general and governor general and retained this position of chief military official and the highest legislative and executive officer until September 1, 1900,

when civil affairs were turned over to the charge of the Commission previously appointed.

Immediately upon its arrival in Manila the Philippine Civil Commission began a series of investigations preparatory to the establishment of a civil government. It had been vested by the President, through the Secretary of War, with authority to exercise duties of a legislative nature, which were to be transferred from the military governor to the Commission, beginning September 1; and it was left free to exercise this legislative function in such a way as it should deem proper and under such rules and regulations as it should prescribe until the later establishment of a central civil government. The same deliberation that was followed by the previous Schurman Commission was observed during this period of investigation from June until September. Similar methods of calling witnesses from all classes of Filipinos to give testimony as to the form of government best adapted to the Islands and most desired by the people were followed out. All evidence taken, no matter what the bias of the particular witness, showed that the masses of the people are ignorant, credulous, and childlike, and that under any government the electoral franchise must be very limited because the large majority will not for a long time be capable of exercising it independently. As the Commission reported: "From all the information we can get, it seems clear that a great majority of the people long for peace and are entirely willing to accept the

establishment of a government under the supremacy of the United States."

The establishment of civil government in the Philippines dates from the time when the United States Philippine Commission assumed legislative functions, September 1, 1900. This was an important step, for it permitted the organization of municipal and provincial governments, and of the various governmental bureaus, many of which had their work already mapped out. The chief executive was still the commanding general, and the Commission remained, until later congressional action, a civil body expressing the will of the President and acting under military auspices.

During the rest of this year, 1900, and the first part of the following year, while the American army was contending with the insurgents, the commissioners were investigating conditions, making laws, establishing additional bureaus, providing for highways, bridges, and harbor improvements, organizing a judicial system, and in general picking up the remnants which had been left by the Spaniards and creating out of them by the addition of new material and modern ideas a governmental system on American lines.

A second important step toward the realization of civil rule in the Islands was taken July 4, 1901, when civil executive power in the pacified provinces was transferred from the military governor, General MacArthur, to Judge Taft, who became civil governor. A short two months later, September 1, a third step

was taken, when at the beginning of its second legislative year there were added to the Commission three Filipino members appointed by the President, Señores Pardo de Tavera, Benito Legarda, and José Luzuriaga. In the same month the administrative duties were distributed among the four American members of the

AMONG THE PINES, NEAR SUMMER CAPITAL, BENGUET

Commission who became heads of executive departments: Commissioner Worcester, of the interior; Commissioner Wright, of commerce and police; Commissioner Ide, of justice and finance; and Commissioner Moses, of public instruction. The salary of each was to be ten thousand dollars, in addition to the five thousand dollars which each received as a member of the Commission; the salary of the governor was fixed at fifteen thousand

dollars, besides the seventy-five hundred dollars which he received as president of the Commission.

From July 4, 1901, to July 1, 1902, the Commission, with its executive, legislative, and judicial functions, continued to act as the governing body for the Islands, by virtue of the authority granted it by the President of the United States. On this later date the action of the President in appointing the Commission was ratified by Congress in an act to provide temporarily for the administration of civil government in the Philippines and for other purposes. This congressional action marked another important epoch in the affairs of the archipelago, as it placed a limit on the President's power by restricting the exercise of his authority, as far as the Philippines are concerned, to conform to this legislative act. His appointments must be confirmed by the Senate, and his policy with regard to the administration of the Islands is to an extent dictated by this legislative measure. By it the Philippine Commission is made the legislature for the Islands and yet is also limited in the exercise of its functions. Thus the Islands are actually governed by the people of the United States through Congress, for which body the War Department in administering the affairs of the archipelago acts through its secretary. In the near future, now that the census has been taken, and provided that the present state of pacification in the Islands continues, — conditions precedent to the taking of these further steps, —another legislative body, the Philippine

Assembly, is to be established with a membership of from fifty to a hundred, composed of representatives from each province; and two resident commissioners are to be stationed in Washington.

The essentially different natures of the two systems of government, the former Spanish and the present American, are emphasized by a brief comparison of the two. At the outset we see a distinct separation of state, church, and military interests under the present rule,—a condition which was never found to exist under the former régime, with the result that we have seen. Under the Spanish rule all three functions of government were exercised by the governor general, who was appointed by the crown on the recommendation of the minister of the colonies. The people enjoyed no representation in this rule; the provincial governors, all of whom were Spanish, acted as administrative agents of the governor general, and even the municipal officials were influenced and controlled by this central authority. No such thing as representatives of the people sharing this power of the governor general was known; such a body as a native congress which should have a share in legislating for the Islands never existed; and native participation in affairs of government in any degree resembling home rule was always out of the question. Under the present American scheme, on the other hand, the governing body itself is composed partly of Filipinos; the majority of the provincial governors are natives; the chief justice and certain other members of the Supreme

Court are likewise Filipinos, and so also are various heads of the departments of government; the judges of the courts of first instance for the different districts are largely native born, as are all the local justices without exception; and the municipal officials, with the possible exception of the health officer in certain places, are always Filipinos. Wherever the opportunity presents itself the natives are given a certain hand in the government; election of municipal and provincial officers is by popular vote; and soon, as we have noted, a popular assembly at the capital will share with the present legislative body the power of governing.

After the establishment of the four departments of government already mentioned, the first important work to be taken up by the Commission was the organization of the various bureaus, chief among which was the civil service board, through the efforts of which a more ideal system of civil service exists in the Islands than is to be found in the United States. All offices and nearly all positions in the insular service are classified, i.e. are to be filled through examination and certification by the board, whose action is always subject to the approval of the governor. The principal exceptions are in the case of judges and heads of a few of the bureaus, and by later amendments many of the latter, which had been formerly excepted, were included within the rules of the service. The law provides that preference in appointment shall be given first to natives of the Philippines, and secondly to honorably discharged

soldiers, sailors, and marines of the United States, — a preference that is being observed wherever applicants of these classes are found by examination to possess the necessary qualifications.

The merit system, upon which this civil service law has been based, has operated in a way to exclude the exercise of favoritism and to give to the Filipino people a larger measure of real liberty and an opportunity for participation in the affairs of government. The chances for promotion to vacancies of a higher grade, including the heads of the departments, offer an incentive to enter the public service and furnish a practical demonstration of the declared purpose of our government in assuming charge of the Philippines.

A bureau of public health — under which have been organized thirty-six provincial boards and more than three hundred municipal ones, in all of which the native members are in the majority, — has been established. Its field is perhaps the most important in the Islands, where such a careful inspection of health conditions is always necessary; in Manila particularly, where alone some four hundred officials carry on the work, splendid results have been accomplished.

Bureaus of forestry and mining have also been established to take charge of the extensive interests involved in a forest area of some seventy-three million acres, and in the various gold, silver, and copper mines, many of which had been opened under the Spanish administration, and numerous others by Americans immediately afterward.

A bureau of the first significance is that of public lands, which has the important work of adjusting land titles. No attempt was made by the Spanish authorities to settle this question of land tenure until the late date of 1880, at which time a law was passed changing simple possession to legal ownership, and thus placing property upon a solid basis and enabling the inhabitants to enjoy all the benefits which result from the security of property rights. The adjustment effected by this law, however, was very imperfect, and many of the natives, if not the majority, who cultivated the soil remained real squatters. To-day it is practically impossible to make transfers on account of the insecurity of the titles, and hence investment is not yet safe. The successful solution of this question of land ownership is closely related to the healthy economic future of the Islands.

The bureau of agriculture is likewise of primary importance, for, as we know, these various peoples are essentially agriculturists, and the chief wealth of the Islands has in the past come from the products of the soil, as it promises to come in the future. This industry, nevertheless, has been carried on in a very primitive fashion, and it remains for the department to introduce modern scientific methods,—a work which it is beginning to do by carrying on investigations and experiments, distributing seeds and bulletins, and establishing modern farms for instruction in improving cultivation.

A weather bureau and bureaus of geodetic survey and coast guard and transportation are among the other

important departments established. In addition to these are the bureau of ethnological survey, of posts, which has an organization that is exceedingly efficient, in view of the transportation difficulties in the Islands; and the bureau of Philippine constabulary, or colonial militia, which was created by an act of Congress, and which has accepted from the military authorities the responsibility of maintaining peace in all the provinces that have been organized under civil rule.

Under the department of finance and justice have been established the bureaus of the insular treasury and the insular auditor, the work of which has brought about a radical change for the better in the collection of taxes and revenues and the accounting for public funds. Since its institution, without as yet any increase in the tax rate, the taxes have produced double what they did in the best years of the former administration. Rigid control of the expenditures of the various bureaus, proper systems of auditing and accounting, and a reorganization of the principal receiving departments, such as those of the customs and the internal revenues, since these features stand in such contrast to what was true formerly, have impressed the Filipinos of the office-holding class deeply; the increased amount of receipts is actually a surprise to them; and the result of all this cannot but have a beneficial effect. Official extortion is not possible under the present system and, although there is still a weak spot in municipal expenditure which needs to be cured, general abuses such as were

the subject of complaint of the taxpayers at one time are to-day impossible.

Directly under the treasurer of the archipelago is a force of provincial treasurers, all Americans, who in person or through responsible deputies collect all public taxes and revenues, even municipal licenses, except such as are received from day to day in the various towns, which cannot be attended to by a monthly visit on the part of the treasurer. Everywhere except in the municipalities public moneys are handled by Americans, as it has seemed inadvisable as yet to add this further responsibility to the native officials; and unfortunately the experience with certain of the local *presidentes* has proved the wisdom of this step. Unaccustomed as the natives are to handling these funds, it will require the same sort of training in financial as in other matters before they are able to look after such receipts and expenditures without the oversight of American officials.

A judicial system, comprehensive in its scope, is in operation, comprising the Supreme Court with a Filipino chief justice and six associates, three of whom are also natives; a series of courts of first instance holding session in the different judicial districts of the archipelago, in some of which Filipinos preside, and in others Americans; and a justice of the peace court in every municipality in which there is a court of first instance. All justices of the peace are Filipinos. Besides this regular judicial system there are additional municipal and land courts, and a court of customs appeals.

Allied to this judicial organization is the bureau of justice with the attorney-general and his assistants, the solicitor general, a Filipino, and the various provincial fiscals, all of whom are also Filipinos.

The bureaus of customs and immigration, of internal revenue, and of banks, banking, coinage, and currency comprise a most important department of the government, including, as it does, the sources of income of the Insular Government, which is dependent upon the revenue of the Islands for its support.

The government has established laboratories, a necessary adjunct to the bureau of public health, and a department where scientific investigation of microbe activity and its relation to human, animal, and vegetable life in the archipelago, is carried on.

The department of public instruction, finally, including the bureaus of education, public charities, public libraries and museums, statistics, public records, printing, and architecture and construction, completed this first work of setting in operation the civil-government machine.

By the organization of these different departments an important work was finished, since the various needs of government, which suffered so seriously by their long abandonment during the period of military operations, now received attention, and matters began to move again under the leadership of efficient Americans. During all this time, moreover, the Commission was busily engaged in continuing its work of investigation and

meeting deputations of Filipinos, in carrying on hearings, in passing various legislative acts to meet the most urgent demands at the time, in drawing up provincial and municipal codes for the establishment of these more local governments, and in studying other immediate needs of the Islands.

Preparatory to the promulgation of a provincial code which should form the basis of government, the number of the provinces and the size of each were determined, largely by geographical considerations. In some cases in the larger islands convenient mountain ranges and rivers were constituted the boundary of the particular province; and in other smaller islands single provinces were established. The insular and mountainous aspects of the country and the mixed and ignorant character of the people necessitated a centralized form of government, and even under American rule the degree of self-government in the provinces had of necessity to be a limited one.

The general act for the organization of provincial governments was passed early in 1901, after the Commission had met the representatives of the various provinces on a tour of inspection and inquiry. Thirty-four provinces have since been regularly organized and administered by the native governors with marked success, particularly in certain instances.

The two purposes of these provincial governments are, first, the collection of taxes through a provincial treasurer who is the common agent of the central,

provincial, and municipal governments; and, secondly, internal improvements. A further function lies in the supervision of the police of the provinces and the conduct of the municipalities.

The personnel of the provincial government consists of five officers, provincial governor, secretary, treasurer, supervisor, and fiscal or prosecuting attorney. The real governing body, however, is composed of the governor,

PROVINCIAL OFFICIALS OF ILOCOS NORTE

treasurer, and supervisor, forming a sort of triple-headed executive power.

The governor is the chief executive and as such in a certain sense has charge of the municipalities, which he is obliged to visit twice in the year, and is in control of the police power. He is elected biennially by the municipal councilors in convention. Of these provincial heads twenty-nine are Filipinos and five Americans.

The secretary acts as the recording officer for the governing board, but has no vote in it. He is appointed by the Commission under civil service rules which require him to be able to speak and write Spanish. The provincial secretaries are without exception Filipinos.

The treasurer is, as has been said, the collector of revenues for all branches of the government. He is appointed by the Commission, also under civil service rules, and is required to give a large bond as security. All of these officials are Americans and, it seems, must be for some time to come.

The supervisor has charge of roads, bridges, and internal improvements; he is appointed by the Commission in accordance with the rules of the civil service, and must be a civil engineer and surveyor. All these are Americans, though their assistants and agents in the different municipalities are natives.

The fiscal, likewise appointed by the central government, is the attorney for the governing board and prosecuting attorney for the provinces. He must be a member of the Philippine bar, and must be able to speak and write Spanish. All of the provincial fiscals are Filipinos. After January, 1906, English is to be substituted for Spanish in this requirement affecting these various officials.

Thus the ruling body of the provinces, that is, the governing board, is made up of a chief executive chosen every two years by the local governing bodies of the various towns; the treasurer, who is a classified bonded

officer, always an American, and a man versed in financial matters; and a supervisor, who must be a professional engineer, and hence, for some time to come, an American. The majority of the members of the board, that is, two out of the three, are Americans, and thus, in theory, provincial affairs are under American control.

The act establishing various provinces is so framed, in theory at least, that a governor who is capable and energetic can do much good; and also, that one who is incapable or not well intentioned cannot do much harm. In practice, however, these theoretical qualities sometimes do not possess great value, and in spite of the American majority as a check, an inefficient native governor has it in his power to do a considerable amount of evil. Fortunately only one or two of the provinces have shown this possibility to be true, and with this small exception the native governors as a class have manifested both real ability and an appreciation and proper use of their power, and by the results which have been gained during their short periods of incumbency have proved themselves efficient heads of these important political divisions.

In establishing this system of provincial government the Commission provided a further check upon the provinces by granting the central government the power to veto the selection of a governor, or after such selection to suspend him should there be reasons for suspecting his loyalty, should he be proved guilty of dishonest practices, or for other sufficient reasons.

Provincial government in the Philippines, it is to be noted, corresponds more closely to our county than to our state administration. It is at best only a semblance of self-government, and yet in view of such facts as to the character of the people, especially their incapacity for self-government, as have already been set forth here, the only wise policy for the Commission was to keep the control of affairs firmly in its own hands. In the practical operation of this provincial governmental machine it is to be feared that various governors, who are neither loyal nor incorruptible, will remain in office. In participation in provincial affairs the natives have reached, if indeed they have not passed beyond, the limit of their capacity to legislate wisely, and the granting of even the degree of power which we have given to these native governors is a liberal step to say the least, the prudence of which we can judge only in later years when, after things have been running in working order for some time, the consciousness of strict surveillance by the central government will not be felt so strongly. Yet it must be said that results to date are exceedingly promising. The whole scheme is a distinct advancement over the Spanish plan of provincial rule and one that well satisfies both American philanthropists and Filipino patriots; native executives with authority that savors something of real sovereignty are now realities; and there is nothing to prevent the posts of treasurer and supervisor from being filled likewise by Filipinos as

soon as they are able to demonstrate their fitness for holding such positions.

This general scheme of government was further elaborated by the enactment, early in 1901, of a municipal code under which the local governments throughout the archipelago were organized. Mention was made previously of the inauguration of civil municipal government under the direction of the military authority by virtue of general orders issued in 1899 and 1900. Comparatively few towns, however, had been organized under these orders before the Commission began to exercise its legislative functions; and it postponed further action upon any general plan of local administration until the following year, when the code was passed.

By this municipal code the natives have in the main the same control over their local affairs as is enjoyed by residents of towns of corresponding size in the United States; it is like a blanket charter for small cities in our country, adapted to the special conditions existing there. It has been translated into Spanish, Tagálog, Visayan, Bícol, and Ilocano, and distributed to the people, and as amended is now in operation in about seven hundred towns.

The government of each municipality is vested in a president, a vice president, and a municipal council, all of whom are chosen at large by qualified electors of the towns for a two years' term of office. According to population the various municipalities are divided into

four classes, each class entitled to a certain number of councilors, as follows: (1) 25,000 or more, 18 councilors; (2) 18,000 to 25,000, 14 councilors; (3) 10,000 to 18,000, 10 councilors; (4) 10,000 and less, 8 councilors.

The electorate is limited to those who speak and write Spanish or English, who pay a tax of fifteen dollars a year, or who have filled municipal offices.

Although the municipal laws were drawn up on the same general plan as those of the United States, some of the leading characteristics of the Spanish system were also preserved, particularly the custom of the town president or mayor presiding over the meetings of the council and in the case of a tie casting the deciding vote. He also enjoys a veto power which can be overruled only by a two thirds' majority of the municipal council. The powers of the president or mayor in general are almost those of a person holding a similar position here in the United States; in his absence the vice president assumes charge of the affairs of government; the councilors are elected from among their townspeople by popular vote; and thus the municipalities enjoy to a great extent autonomy in local matters. Although wide powers of initiative are thus given to the towns and although they are practically independent in managing their own affairs, a strict supervisory control is retained by the Insular Government, especially in matters relating to sanitation, education, and police powers; the provincial governor, further, has the power to suspend any one suspected of malfeasance in office;

and the treasurer of the province has charge of the taxes and supervises all municipal accounts.

That local self-government as far as was possible was given to these towns is shown especially in the matter of local expenditures, for there is little or no control outside of the municipal council over the disposition of municipal funds. By experience already gained the

Municipal Officials

saving feature of what seems to be almost too great a degree of liberty in this system of local administration is the quarterly examination of accounts by the provincial treasurer for the purpose of determining whether all revenues are properly accounted for and are expended for the public weal and not for private or sectarian purposes.

As is the case in the provincial governments, a fair judgment of the efficiency of these town organizations can be given better after a somewhat longer period of time has elapsed and the period of trial has ended; yet outside of the handling of public funds for which the local authorities have not yet been trained, the municipal administrative machine is beginning to run smoothly, the people take an interest in its operation, a feeling of satisfaction is perceptible among them, and a certain degree of efficiency that is quite hopeful is being attained by the local administrators.

Thus step by step, under the gravest difficulties, the foundations have been laid for a fully developed structure of civil government, to be realized later. From the awful chaos of affairs in the Islands and the complexity of questions and duties, incapable of imagination at this distance, the Commission has evolved a system of order and plans of detail, all of which have been very largely put into execution. At the same time that it created the municipal and provincial codes and the various departments of government, a multitude of other measures, such as the incorporation of the city of Manila, a code of civil procedure for the Islands, and new tariff provisions, occupied its attention.

More civil government has been established over a greater extent of territory than the leading Filipinos themselves thought wise. So far as has been possible, the Commission has brought the natives themselves into active governmental relations, and in its appointments

has given the Filipino first consideration whenever it was possible to do so. Several former insurgent generals and other sympathizers with the movement have been appointed to positions of trust and responsibility, and with good effect, for the appointees are anxious to do their duty, and they do it. The plans in this general scheme of administration have been as wise as human

Palace in Walled City: the Seat of Government

good will and the best ability obtainable could make them; and an expression of American good feeling such as has never before been displayed in any colonial work has been given these people. No suggestion from the home government has influenced in any way the appointments in the Islands, and the fairness with which they have been made has involuntarily elicited respect from the masses of Filipinos who were

watching this work of civil reconstruction. As time goes on a certain feeling of confidence which the more intelligent Filipinos begin to experience increases and finds frequent expression. The views of this class may

HOTEL ORIENTE, NOW GOVERNMENT OFFICE BUILDING

be seen from the following extracts from opinions which have come from the three Filipino members of the Commission, and may be taken for what they are worth, — in any event, they represent the attitude of the majority of the thinking inhabitants to-day.

Señor Tavera wrote:

> The promises of the lamented President, Mr. McKinley, that America comes to the Philippines to aid them, and to give them the principles of free government which rule the United States and make it great, are being fulfilled. The complete autonomy which the municipalities now have could not be — I do not say "proposed" — even hinted at under the former régime. Filipinos are convinced that the era of justice has begun.

Señor Legarda said:

> The autonomy now enjoyed by the pueblos organized under the provisions of the municipal code, promulgated by the United States Philippine Commission, could not be more liberal. Never have the Filipinos enjoyed such equal rights, either under Spanish rule or under the short-lived Malolos government.

The right of suffrage as exercised to-day is an entirely new thing to the Filipinos. So also is the exercise of all the individual rights which they enjoy under the American flag; and it is only those who obstinately refuse to see what is taking place under their very eyes — those incorrigible obstructionists who oppose all civilization and progress, and systematically find fault with every measure that the American government has proposed to carry out in these Islands — who will deny the rapid advance that has been achieved here in so short a time, not by restricting liberty, but by extending it, and by fostering public education everywhere.

All the above-mentioned advantages, coupled with the added value which necessarily pertains to all rights guaranteed by a

COMPANY OF PHILIPPINE CONSTABULARY UNDER COMMAND OF AMERICAN INSPECTOR, CUYO

strong and stable government, we in this archipelago have enjoyed since the day that it pleased Providence to plant the American flag on our soil. Even though many Filipinos cannot for the present appreciate these advantages for the reason that the ravages of war — cruel and bloody in some of the districts

of the archipelago, but now happily drawing to a close — are still too obvious, it is hoped that in time these evils will be forgotten and that they will then be convinced of the sincerity of the American government.

And Señor Luzuriaga added:

As a result of the authority of the United States we have to acknowledge the great benefits that peace and all its wholesome and profitable conditions have brought to the provinces as well as to the pueblos under civil rule, where, aside from the advantages of the municipal autonomy and the provincial régime, the administration of justice is speedy and upright. Moreover, schools have been so organized that the Americanization of this country will be an accomplished fact within a few years if all elements join, as it is to be hoped they will, for the purpose of accomplishing this meritorious work in favor of the culture and welfare of these peoples.

So long as abnormal conditions exist it does not appear to me that it would be prudent or politic to introduce any change in the established government of these Islands.

The first great work in connection with this civil machine — its establishment — has been accomplished; the developing and perfecting of its operation remain as further problems. As to the whole there is no doubt of the quality and the results, and experience will be the means of remedying minor defects. The development of this system will be further hastened by the formation of the Philippine Assembly, and with it, as an added element in the Insular Government, popular rule on an even more extensive scale than obtains now will be the result.

CHAPTER XIV

EDUCATION

The story of educational development in the Philippines rightly begins with the advent of the Spanish conquerors and their religious companions, whose early activities we have just discussed; for though certain enthusiastic investigators are confirmed in the opinion that a native written language and literature existed among the different tribes previous to the arrival of the Spaniards, the only fair conclusion to be deduced from the weight of reliable evidence is that, with the exception of a written alphabet of Arabian origin known to the Moros and possibly to those peoples of Luzón and the Visayas with which these Mohammedans came into contact by their inroads into the northern islands, learning had made no real progress in the archipelago. And notwithstanding the fact that some of these early peoples had already become acquainted with certain practices, particularly those of an industrial nature, which we commonly associate with a condition of semicivilization, even this much could not have been true of the majority; and the missionary fathers were the true pioneers in the education of the inhabitants. In treating of the history of the Islands and of the work of the church in

converting these people to Christianity, we were able to see how rapidly the missionary movement extended and how active became the efforts of its agents, who carried the word of God into the interiors where civilized man had never set foot. We saw, too, how schools were established in the very wilderness for the purpose of teaching the catechism, explaining the faith which seemed to have such powerful attraction for these pagans, and making the principles of the church better known. The masses who came over to the new creed necessitated the extension of this school system, and the founding of seminaries where natives could be trained in church doctrine and thus be fitted to preach the new gospel to their people. And this was the beginning of the school system which we Americans found in operation on our arrival, — a beginning founded upon the necessity of extending the influence of the church and making permanent converts to the Christian religion. During the earlier years school training had no other object than this, and naturally so, for even in Spain at this time education had not yet branched out into the broader fields; only such a system as the religious needs of the Islands demanded became established, and not for some time were higher institutions even of a religious nature found, while a general scheme of elementary schools somewhat more secular in character never quite became a reality.

As the church began to be firmly established we saw, however, that it became conscious of the need of

something higher as a means of training, and that consequently a series of more advanced institutions than the catechism schools of the missions began to be founded:[1] San Ignacio, at the close of the sixteenth century, under the supervision of the Jesuits; Santo Tomás, soon afterward in 1611, in charge of the Dominicans; and San Juan de Letrán, in 1640, by a philanthropic Spaniard[2] and later taken over by the Dominican fathers. At about this time seminaries for the advanced education of girls began to spring up: Santa Isabel in 1632; Santa Catalina in 1696; Beaterio de San Ignacio in 1699; and Santa Rosa somewhat later in 1750.

In this way came about the abnormal development of the system by the growth of higher institutions and so-called colleges, soon after the establishment of the strictly religious missionary schools and long before anything like a general scheme for real elementary education had been put into effect. Thus for some two centuries the work proceeded under the direction of the ecclesiastical authorities and was shaped to carry out best the ends of the church. The scope of the various institutions which were established was, it is true, enlarged from time to time; departures from the strict study of church dogma and Catholic theology were made at various times, and courses in science and in pharmacy and medicine[3] were introduced. From the viewpoint of contemporaneous standards it cannot be

[1] See chapters on history. [2] Juan Geronimo Guerrero.
[3] University of Santo Tomás.

denied that work of good quality was done, evidencing real efficiency.

The Jesuits in particular were the teacher missionaries in the Islands, and their efforts more directly than those of any of the other orders were devoted to the primary instruction which seemed to be so neglected during these years. Had they been allowed to remain, it is possible that the charge which can with a considerable degree of justification be brought to-day against the Spanish administration — that general elementary education was too long forgotten — would be unfounded. By a decree of Charles III, however, they were expelled from the Islands and did not come back until 1859. Immediately upon their return educational matters, which had begun to lag, received a new impulse, and additional agencies were created. These trained schoolmen soon established the Ateneo de Manila, one of the most flourishing church schools in the capital to-day; and a few years later, in 1865, they organized a normal school for the training of teachers for primary work, which had by this time been taken in hand by the government.

Just at this time, too, additional higher institutions for girls were founded, particularly the Escuela de Maestras in 1864 and the Colegio de la Inmaculada Concepción in 1868. Within the next score of years seminaries for preparing natives for the priesthood were established in the archdiocese of Manila and the episcopal seats of Vigan, Nueva Cáceres, and Jaro.

During all this time the burden of carrying on the work of education fell almost wholly upon the church, and it was likewise regulated to the interests of the church. A nautical school, it is true, had been founded as early as 1620 and an academy of drawing and painting very much later, in 1845, both outside of church control; but the government itself made no important

PRIZE SCHOLARS IN JESUIT SCHOOL

move toward establishing a system of secular education until 1863, when, to fill the urgent need for better educational facilities in the Islands, particularly in the way of a general elementary instruction, a royal decree was passed providing for the establishment throughout the archipelago of schools for primary teaching, and also for the founding of higher schools for secondary instruction, special schools, normal institutions, and

colleges. According to the decree, schools for girls as well as boys were to be opened, at least one of each kind in every town; common branches such as reading, writing, geography, history, arithmetic, Christian doctrine, Spanish, agriculture, and music were included in the curriculum; attendance was made compulsory for those between the ages of seven and thirteen; and a supervising committee composed of the governor general, the archbishop, and seven others was appointed.

The measure was indeed adequate and would have been productive of substantial results if carried out properly; owing, however, to a small degree of interest at the time in subjects so purely secular, to the inefficiency of the native teachers charged with carrying on the work, and to lax supervision, the purpose of the educators at home fell short of its mark. The curriculum was followed only half-heartedly by instructors who had themselves received hardly sufficient training to instill confidence in their own ability, with the result that Christian doctrine, a little reading, writing, and geography, together with the elementary processes of arithmetic, were all that the children usually had a chance to learn.

The provision requiring one male and one female teacher was not carried out; and there were no good schoolhouses, modern furniture, or suitable text-books. The schools were held in the residences of teachers or in buildings rented by the municipality and used by principals as dwellings, in some of which there were wooden benches and tables, and in others not even

these. Very little of the instruction outside of that given in a few large towns was in Spanish, since the majority of the native teachers did not understand that language; and the pupils were compelled to learn tediously by heart the exact words of the text-book, and then in the manner of a phonograph they gave back to the teachers what they had memorized without seeming to have exercised any thinking power. To the casual visitor instruction by the native master seemed tiringly mechanical and noisy, hardly effective or economical, and lacking in vitalizing power.

The teachers themselves were only partly trained, and had no opportunity of perfecting themselves by attending normal institutes. They were inadequately compensated for their services, even such as they were; therefore (perhaps we should add), quality of work seemed to be less important than quantity, and professional enthusiasm was apparently absent.

In all this work there was lacking a centralized system; there was no definite guiding head; and though Manila and Mindanao were subcenters, they were independent of each other and in no close connection with their respective fields. The system lacked completeness and sufficiency, and although it is true that at the time of the coming of the Americans some 2150 public primary schools were in operation, a knowledge of the character of the work carried on in them detracts seriously from the importance with which such a statement as this might otherwise be received.

Meanwhile the higher church institutions had become well established and dominated this elementary public-school system. Higher education was for the select class; and when a person wished to pursue such a course he naturally attended the ecclesiastical schools. With the more advanced colleges in existence so much earlier than the great majority of lower schools, the tendency was to deny the masses even a good elementary education and to center attention upon the few who were hurried to so-called colleges or universities; and as a result a few persons among the inhabitants have stood out as educated Filipinos, while the great mass of the people have either not been educated at all or only up to a certain point, — the acquisition of the mechanical processes of reading and writing. Whatever doubts, controversies, and conflicts of views there may be, the American teachers, who have been in a position to make careful observation, have but one opinion of the training heretofore provided, and that is briefly that the Filipino children have been compelled to grow up with a meager outfit as far as the quantity and quality of schooling was concerned.

Just as with various nations in the past there have been awakenings in educational interest coincident with political crises which they have experienced, — Germany, in a measure after the Peace of Westphalia, our own country after the Civil War, and France after the Franco-Prussian struggle, — which have resulted in renewed effort, additional vigor, broader interpretation,

and new ideas, similarly the Philippines after the revolutions of 1896 and 1898 and through the intervention of the American government have awakened to present needs, and since our coming have experienced an enlivened interest in educational matters. A thirst for western education was felt even before the American occupation, and in every revolutionary propaganda there was a provision for the establishment of schools and colleges. Respect for learning is one of the redeeming traits of the oriental, the Filipino being no exception; and under American management education was bound to have a wider popular extension and a broader and more liberal character.

No clearer expression of the purposes of our government with regard to the Philippines could have been made than that rendered by the reopening and organizing of schools under the supervision of the military officials, as soon as it became evident by the Treaty of Paris that the sovereignty of the Islands was to be transferred to the United States. The work of education was immediately taken in hand; and even after the outbreak of the insurrection the plan of furnishing free public-school instruction was not abandoned, for wherever the conditions were at all favorable schools were established and soldiers detailed as teachers. The central military government purchased and distributed large quantities of American schoolbooks and supplies, and aided towns that were too poor to pay the salaries of native teachers and the rentals of school buildings.

The character of the work done in this transitional period from the former Spanish methods to the present American system was naturally far from systematic and ideal, carried on as it was largely with the old machinery and often necessarily in a desultory way; yet it was an important step toward the organization as it now is, the children being given an introduction to the English language, and the people in part becoming acquainted with the idea of American schools. The value of such a system was recognized by the military authorities, to quote the commanding general at the time,[1] as "an adjunct to military operations, calculated to pacify the people and to procure and expedite the restoration of tranquillity throughout the archipelago." The spectacle of the American soldier acting in the rôle of teacher of his enemies was one that might well have caused thoughtful Filipinos to reflect and wonder if there were not something genuine in this

Soldier Teacher on Leave of Absence in America and Two Filipino Students in America

[1] Major General MacArthur.

conduct of the agents of the new government, — something that seemed to substantiate in a small way the declarations of what American policy was to be.

With the establishment of civil government the present educational organization came into being. Under the immediate direction of the writer, and amid difficulties with which this pioneer work fairly bristled

GIRLS' SCHOOL, MANILA

and which at times seemed almost insuperable, an elementary school system was founded, which, in its later development, in the writer's candid opinion, has promise of a degree of success that was almost beyond expectation. No precedent existed which might afford helpful suggestion; the field and its occupants were utterly unknown to western educators; the problem was unique. Yet by an immediate determination to make English the basis of instruction in spite of expert

warning from certain quarters and the practical difficulties involved in such a step, and by a steadfast adherence to this decision, together with the aid of a corps of efficient American supervisors and teachers to carry it into effect, a progress that points to an ultimate successful issue has resulted.

Immediately upon the writer's arrival in the Islands in July, 1900, he began a careful study of the educational problem; and by personal observation, and consultation and correspondence with army officers, local native officials, and others in a position to know, he endeavored to learn the exact situation and the general opinion as to the educational policy to be pursued. As a great diversity of views was encountered, due undoubtedly to the variety of local conditions, and as the problems to be solved had already been formulated, he came to believe that on some matters judgment must be suspended until trips of personal inspection could be made throughout the Islands; and, furthermore, a new force was recognized in the axiom about going slowly. After an extended preliminary study of the conditions, the general superintendent made recommendations to the Commission in the form of a bill for the establishment of a centralized system of free public schools; and this measure in slightly modified form was passed by that body on January 1, 1901. Its chief features were as follows.

A centralized system of free public schools was established under the supervision of a general superintendent who should have the entire work of organizing and

inaugurating, with ample and necessary powers granted for the administration of his office. It further provided for the appointment of ten division superintendents, increasing the number later by amendment to eighteen; for deputy division superintendents, one for each organized province; for one thousand trained teachers from the United States; and for the establishment and maintenance of normal, agricultural, and manual training schools. The expenditure, furthermore, for the succeeding year, of four hundred thousand dollars for the construction and equipment of school buildings, and of two hundred and twenty thousand dollars for the purchase of text-books and supplies, was authorized. A superior advisory board of education, to be composed of the general superintendent, together with four qualified natives, the latter to act in an advisory capacity to the superintendent, and the board as a whole to make recommendations to the Commission for legislation, was also provided for. The representation of the people in a consultative and auxiliary way was also aimed at in a provision for the construction of local school boards, of which the president of the town was to be *ex officio* chairman, while the other four or six members were to be chosen one half by the municipal council and one half by the division superintendents. The curriculum to be followed throughout the Islands was that outlined by the general superintendent; the appointment of Filipino teachers was provided for, their salaries to be fixed by the division superintendents; and all school

buildings were to be designed after plans of the general superintendent, subject to the approval of the division superintendents. By this measure the central government undertook to support the entire supervisory machine, pay the salaries of all the American teachers, and provide text-books and school supplies. The towns as a rule were to supply buildings either by construction or rental, equip them, and pay the salaries of native teachers. The English language, as soon as it should be practicable, was by the act made the basis of all public-school instruction; the Faribault plan of religious instruction, giving to every denomination the right to send religious teachers at various times during the week to the schools to give instruction to the children of those parents who desired it, was adopted; and no public-school teacher was permitted to teach religion, and no pupil was required to receive religious instruction.

Unlike the state systems of public instruction, the one outlined by this school law showed a decided tendency to centralized control, which was a natural consequence of the social and political conditions of the Islands. Owing to a lack of school accommodations, the educational act contained no general requirement compelling school attendance, though, as is the case in the United States, it was felt that such a measure was necessary for the attainment of the best results.

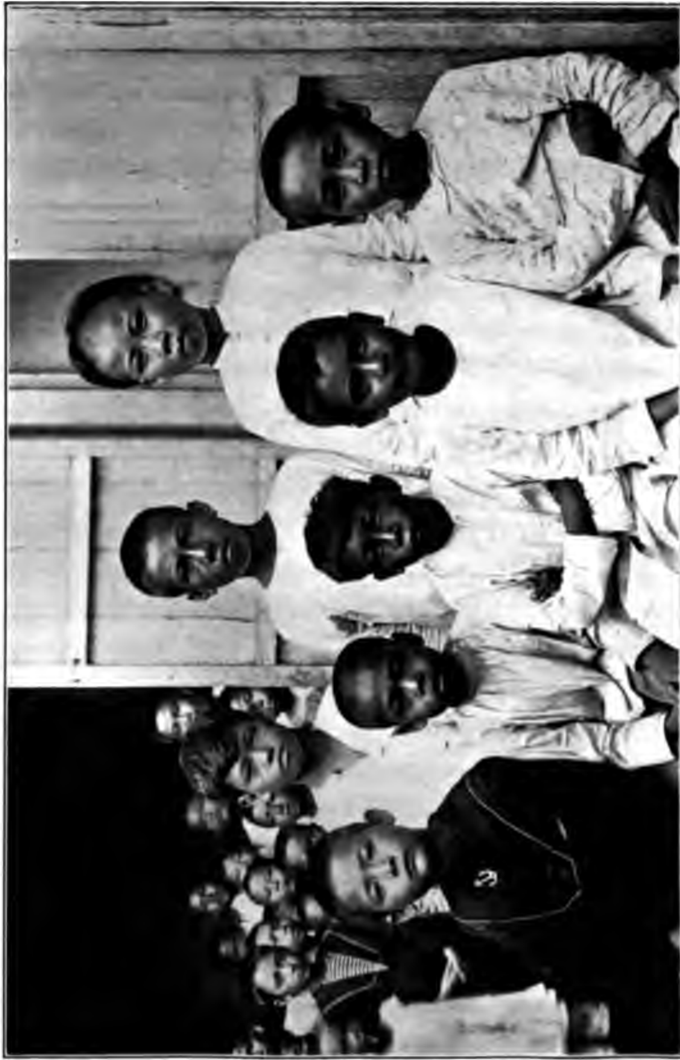
Immediate steps were taken for putting into operation the new educational machine which had sprung into definite form by legislative enactment, and the warfare

against superficiality was begun. Instead of making any flourishes by establishing high schools, colleges, and ambitious universities first, in spite of the fact that these were most in demand, primary schools were fostered and an endeavor was made to insure to the Filipino child a knowledge of English, clear ideas on a few subjects, and a receptive and awakened intelligence.

COUNTRY SCHOOL IN SINGALON, A SUBURB OF MANILA

The archipelago, after much difficulty, — due to the great area to be covered and the very inadequate means of communication afforded, making even small distances serious, — was divided into school districts by an apportionment as practicable and convenient as was possible; and the few superintendents and teachers who happened to be already in the Islands were sent out into the field. To supply the necessary teaching body, men and women

trained in the profession were brought from the United States, and without any knowledge of Spanish or the native dialects were started on the very difficult work of imparting instruction to their charges in an unknown tongue. The old texts were removed from the schools, and more than half a million of American schoolbooks and a vast quantity of supplies were soon distributed throughout the various towns; some twenty thousand modern school desks were supplied as a start in the equipment of the schoolhouses on something like a modern basis. During this earlier period instruction was provided for in more than a thousand schools; and by the opening of evening schools an opportunity for learning English was offered those of mature age. The salaries of the Filipino teachers were raised, and a definite announcement made to them that the American teachers had come not to displace them but to prepare them to take charge of their own schools. They received daily instruction in the new language at the hands of the American teachers, and plans were made for furthering their education after they had progressed sufficiently with the language itself. Vacation normal courses began to be held in several of the school divisions, and the normal, industrial, agricultural, and nautical schools received a definite impetus. Every town where peace had been restored was visited, its conditions investigated, and its needs in so far as possible supplied. In this way very definite steps were taken toward establishing our present educational organization.



GROUP SHOWING DIFFERENT RACES IN ONE SCHOOL, ERMITA, MANILA

Certain difficulties were naturally to be expected in this earlier part of the work, and though at the time these were severe enough, as months went by they seemed to work out their own solution. The matter of appointing and assigning this large number of American teachers was itself a serious one. Owing to the impossibility of personal conference with the applicants, more than half of the appointments were made through various heads of normal schools and colleges together with state officials on whom it was deemed wise to confer a limited appointing power; many of these, too, and practically all of the later ones, were made directly by letter on the basis of several thousand personally written applications with various testimonials attached. The character of these teachers and applications was indicative of a great interest in Philippine affairs. While men of nearly every profession and doubtless a large number without any profession applied for appointment, many capable and enthusiastic teachers holding good positions in the United States and vouched for in the highest terms signified their willingness to accept work in the Islands at the same salaries they were receiving at home, and in some instances at even smaller ones. In making the various appointments care was taken to secure professional teachers,—men and women in sympathy with the work, who are making it their vocation in life. During the earlier months of their new service unfavorable climatic conditions, difficulty in obtaining food supplies (particularly in the

interim between the closing of the military commissaries to civilians and the opening in an adequate way of the civil supply stores), slight illnesses inevitable for new arrivals in the Islands, salary delays owing to the inefficient mail service at the time, and currency difficulties due to the depreciation of the Mexican coins commonly used, combined to form a source of considerable dissatisfaction on the part of the

AMERICAN TEACHERS, TÁRLAC

teachers and presented serious problems for those directing the new movement. But the difficulties proved in a large part temporary, and the teachers, after becoming settled in their stations, became satisfied, interested, and enthusiastic in their work. The comparatively small amount of complaint from them was proof of their determination to overcome ordinary discomforts, often severe, which were attendant upon life in such

a country as the Philippines. Means of communication and transportation, moreover, were so poor that close connection between the central authorities and those in the field was practically impossible; on account of the lack of good roads the supervising officers were often unable to reach all their schools within the time prescribed; and for a long period the sending of supplies, particularly after the military officials were compelled to withdraw the aid that had become almost indispensable, was a matter attended with most serious delays and losses. Certain weaknesses, too, were discovered in the school law, especially in the control given to local officials over the disbursement of the funds for school purposes and the payment of native teachers. Epidemics, particularly of cholera, and also of other tropical diseases, played havoc with the system; various pests threatening the crops from time to time kept the children away from school; and in many parts the spirit of revolt and ladronism was so active as to handicap heavily the school work. Perhaps most serious of all was the lack of anything like suitable buildings for housing the children; but in spite of

Building Desks of Commissary Box Lumber, San José, Batangas

drawbacks the department forged ahead, remedying defects and developing itself by the addition of new features just as soon as the conditions justified their introduction. The policy followed throughout was steady, slow-going, careful, fundamental work, looking to the distant future alone for results, with hope centered in the new generation. No attempt was made at display; nothing for which a need did not exist was introduced; and patience has become a cultivated characteristic. The fact that to-day, after a four years' period of trial has passed, English is spoken in some degree by at least a few in almost every part of the archipelago, and is used more than Spanish in most of the towns, not to mention the various provincial centers, is of no little significance and promise. There is no doubt that English is much desired by the Filipino.

Native Teacher
A Tagálog

The past two or three years have witnessed certain changes and additions to the system as first put into operation, which have had the effect of making it more complete; and to-day it has reached a stage of development that really invites attention.

The present organization comprises the secretary of public instruction, who has general supervision of the bureau, and with whom lies the power of initiative in school legislation; the general superintendent, in active control; thirty-five school divisions, each generally coinciding with a province, in charge of division superintendents who are directly responsible to the general superintendent; some seven hundred and twenty-five American teachers and twenty-five hundred native ones, having in charge approximately two hundred and fifty thousand children for whom two thousand or more schools are provided; thirty-eight provincial secondary schools, many with industrial departments; an insular nautical school; agricultural schools in embryo; an insular trade school; a series of normal schools, the central one in Manila and the tributary institutes in five important provincial centers; evening schools; vacation normal institutes; and the superior advisory school board together with local boards.

Two Native Teachers, Victoria, Tárlac
The one at the left is a Pampango, the other is an Ilocano

In all this primary instruction, which is itself the first object of the department, the American teacher with his Filipino aids is the one who becomes most intimate with the natives and holds the key to the situation; and if true to himself, his profession, and his country, he is the chief factor at present. The success of this entire experiment depends upon his ability to establish sympathetic relations with Filipino pupils, teachers, and parents by the exercise, aside from his professional training, of ready tact, plain common sense, a warm heart, and colossal patience. Many are far removed in the interior, living on native food, miles

Boys' School, Malate

away from the nearest American, with only a glimpse now and then of the outside world through the medium of a poorly equipped mail service; yet they see a bright side withal, and are satisfied. Their responsibilities are

great when the situation is viewed from a broad standpoint; but it is a grand opportunity to bring out manhood and womanhood, and that the majority are rising to meet it augurs well for the success of the movement. The influence of this American teaching body has been a profound one in the work of pacification which our government has been fostering. The almost sacred regard in which the teacher is held has been everywhere noticeable; and even political enemies have been friendly to him.

One of the handicaps which the work has thus far felt most seriously is the common lack of efficient native teachers, — something that is hardly surprising in view of the poor facilities for normal training which previously existed. The supervisory character of the work of the American teacher often takes him away from his own particular school, which is left in charge of some native assistant; and the imperative need for better trained Filipino instructors then becomes apparent. This is, however, not true of many individual teachers who are doing excellent work; and in criticising them as a class perhaps we are expecting too much too soon. Their position and their compensation, too often dependent upon an uncertain source, — a local treasury easily depleted, — are not yet what they ought to be; and though their salaries have been increased something like $33\frac{1}{3}$ per cent since the institution of the American school system, they are still inadequate.[1] As

[1] A possible monthly average of from twenty to twenty-five dollars local currency for males and from fifteen to twenty dollars for females.

to their compensation, a remedy is promised by granting to the division superintendent a controlling power over the disposition of local school funds; and as regards their training, a solution has already been arrived at in the creation of a normal school system and the vacation normal institutes.

This normal work is without doubt only second in importance to the general primary instruction itself, and

FIRST MANILA NORMAL SCHOOL FACULTY

indeed is a part of the latter, supplying the means for its furtherance. In conjunction with the central normal school in Manila have been organized five tributary institutions in certain important provincial centers, — Vigan, Neuva Cáceres, Iloilo, Cebú, and Zamboanga. Their curricula embrace many of the higher branches extending over a four years' course; and the central

school in Manila is distinctly a secondary institution. It has an attendance of some three hundred and twenty-five students from the various provinces, a corps of special American teachers, and a dormitory system for the young women. The grade of work done is excellent, and a trained body of young men and women is being graduated that will without question raise the quality of the native teaching force to the degree that is desired.

The industrial school in Manila is another important development of the educational system, and with facilities for teaching all of the practical trades and also telegraphy and stenography, it has already made its value felt. Antipathy to manual labor, a trait of the Filipino people in general, which has been a powerful opposing force to American endeavors to introduce a system of education fundamentally industrial and utilitarian in character, was one of the difficulties which threatened for the time its successful operation. But after this brief period of comparative indifference to the opportunities offered by such a training, the school became popular, and to-day, with an attendance of some one hundred and twenty from various parts of the Islands, and a demand for its graduates by the government and private concerns, its success seems assured. This industrial work is also carried on as a separate course in connection with the different secondary schools; and in some cases, as among the Igorots and the Moros, manual training alone is taught.

The nautical school was among the first to start operations after the American occupation, and was really a continuation of the institution which existed under the Spanish régime for preparing the natives for service at sea. It has pupils from different parts of the archipelago, one hundred and fifteen in number, who are securing a training in navigation that will fit them

GIRLS' SCHOOL, BINANG

to take positions in the merchant marine. The school may later, according to plans which have not yet crystallized, develop into a real Philippine naval academy conducted on the lines of modern institutions of such character, with students appointed from each province.

Evening schools have been opened at practically every place where an American teacher has been stationed, and their attendance now in the vicinity of

twenty-five thousand indicates the interest taken by the older people, particularly local officials and other ambitious adults, who find English helpful in their work or a desirable acquisition as a language.

Besides this system of primary, secondary, and special schools, other work, such as music, drawing, sewing, and, among the Moros, weaving to a certain extent, has been done, in some of which particular aptitude has been shown. In certain cases the practical side is prominent, for in the case of weaving and sewing the products are sold and thus the school becomes the seat of an industry.

Igorot Schoolboys

As yet industrial education, the common bread-winning means of the masses, has not advanced to the degree which the conditions in the Islands demand. A model agricultural school has been established and a certain amount of common manual training has been going on in some of the provincial centers; but the progress in the ordinary schools has far outdistanced that done in an

industrial way, with the exception of the central trade school in Manila. The growth of the two kinds of work, academic and industrial, should be more nearly parallel at least, and the only sense of comfort in the situation at present as regards the latter is that it is still in its infancy. The agricultural nature of the entire country

Igorot School

demands its extension; the masses must always remain dependent upon the soil for their maintenance; and the first step that has been taken will be followed soon, it is hoped, by other more definite ones.

Another feature of the development of this system is the provision for educating certain of the Filipinos in the United States, whereby one hundred students are now studying in southern California, preparing

themselves to take up at home the active part in educational matters for which they will be fitted by their four years' course here. This is the realization of a recommendation which early seemed a wise one; and the benefits to be derived from the plan of sending native students to the States for some time to come cannot be overestimated.

SCHOOLHOUSE AT ARÉVALO, PANAY

With such a system now in successful operation the question arises, What further is to be provided for the satisfaction of the desire for education once awakened? The need for higher institutions hardly exists as yet, but nevertheless in the planning of the educational work for these people it was impossible to avoid looking to the future and seeing what might then be possible of realization. The step has in some places already been made from primary to secondary institutions, — grammar-high schools are now in existence; and something higher should be held out for that class, perhaps not yet numerous, which will pursue advanced courses. And so, early in the work, the founding of a technical school with courses in mining and civil and electrical engineering, to prepare young

men for practical work in developing their country, was within view; also schools of fine arts, music, and painting; and as an apex to the system, a university with schools of law and medicine. Such an extension is at present, of course, speculative, and yet it seems within the bounds of possibility. Along with the academic side of this development, however, should come the practical; and remembering experiences that we have had at home, we should keep the utilitarian standpoint always in view.

The decision on the part of those who had this educational work in charge to make English the language of instruction has at various times been subjected to severe denunciation on the part of certain critics at home, who in the exposition of their views have shown what was, to say the least, a lamentable lack of knowledge of the conditions in the Islands upon which this decision was based. "Destruction of their national literature and tongue by foisting the English language upon these people" was hardly the proper expression to be used in connection with a land where, as we have shown in this book, there never was a common dialect, not to mention a language; nothing of importance in the way of native literature existed; and there was such a confused number of different tribes, each with its own tongue, that ethnologists themselves have not yet worked out their solution.

When the American educational authorities finished their investigations there was but one thing to do,—adopt English. This was the unanimous opinion of the

military officials who had come to learn the people and the conditions; it was the eager desire of the people themselves; it was the only course open. Spanish, associated with all that had gone on before, was out of the

Good English Student, Concepción, Manila

question; and even if this were not sufficient, it was comparatively unknown in the interior. There was no common language; and racial antipathy argued strongly against the adoption of any one of the dialects, which, though somewhat similar in structure, are quite different in vocabulary, and have never shown signs of

fusion. Furthermore the paucity of the dialects and their inexactness would never permit of the carrying on of advanced instruction through their channels.

Various additional difficulties practically insurmountable would have presented themselves in the adoption of the policy of teaching in the different native languages: neither American nor Filipino teachers had a grammatical knowledge of the dialects, and there would have been no available instructors in the newly adopted tongue except possibly the expelled friars; there was no native dialect susceptible to such changes as the English, and none possessed such a possibility of variety of expression; also — a most serious practical difficulty — suitable books could not have been secured. Worse than this, however, would be the tendency of any such educational policy toward the disunion rather than the union of the Filipinos; the Tagálog would become more intimately Tagálog, and

SANTA TERESA
Wooden statue carved by a Filipino

the Visayan would hold himself aloof with even more earnestness than to-day; and so would the other tribes in which the spirit of exclusiveness would by this means become more carefully fostered.

In the endeavor to give the Filipinos a language that would bind them into an official and commercial, if not domestic, nationality, the bull was taken by the horns and English introduced not as an exotic but as an actual teaching language. The results of the past four years have demonstrated to the complete satisfaction of the writer that this language has been accepted by the Filipino people as a substantial necessity. The natives favor the introduction of it, for soon it will become the official language[1] and they wish their children to acquire it in order that they may become eligible for office. Again, Spain never made general education in Spanish a possibility, but in fact rather discouraged it; the contrast offered by the present policy flatters and pleases the native, and he therefore desires it. English-speaking Filipinos, further, are drawing larger salaries than those who speak only the native tongue or Spanish, and the others want this larger salary. Finally, the natives want English because of the social position acquired by its knowledge.

Common interests should be one of the chief objects in our efforts among these people, and such will never be possible through native dialects. For common intercourse, as well as for training, these people need a foreign

[1] In 1906.

School at Namagpacán

speech; to restrict them to their own dialect would be to continue the condition of isolation in which we found them, stunt them in their growth, and deny them the material and the intellectual possibilities offered by such a language as the English, with its wealth of literature and ideas and its value in the common intercourse of life in the Orient, where it is the language of the commercial and industrial world. The Filipinos have been already convinced of this; their sincere desire to know the new tongue proves it. Without doubt English is then the most valuable language in every way for them; material prosperity, official, political, commercial, and social life are within the grasp of its possessor. And more than this, it is the great equalizer of the natives *inter se*.

A Bright Pupil, Twelve Years Old

She has acted as teacher to fill vacancies for the past year

Up to the present time, aside from the public schools and the church, there have been no other important common sources of enlightenment among the Filipinos. Public libraries, lecture courses, broad commercial relations with foreign countries, a widespread daily press to give publicity to all affairs of state and society,

modern theaters, active participation in public affairs, street-corner political discussions, — these and other agencies of essential importance for the advancement of culture must later, too, be included in that larger system of training which our government is directing.

What the future has in store for the Filipino people no one knows; much will depend upon the character of the coming generation of teachers. The capacity

School in San Fernando, Unión Province

of the Filipinos for education gives to our efforts the promise of permanent results. There may be interruptions and setbacks in this unique experiment, for the field is large and bestrewn with difficulties; yet the educational representatives of the American people with the saving grace of common sense will in the end by their genius and perseverance train up the Filipino youths in a way that will regenerate their country. The system that has been inaugurated will mean the elevation

of the people of the lower classes, and the distressing gap between illiterate ignorance and discriminating culture will be lessened. Heterogeneity will give place to nationality, and pacification and prosperity will be more firmly secured.

Popular interest has been aroused in education, and in this lies in great part the success of the movement. Too much we must not expect, however, for native dialects will continue to be spoken; yet English will become the medium for the transmission of modern currents of thought,— in brief, present-day civilization. The outcome of a broad and fruitful education, wisely regulated, will be the lifting of this future new nation far above its present position in the world's class, and it will share with Japan the important work of breathing western life into all eastern civilization.

Conclusion

In the foregoing pages we have been able to gain some idea of just what our possessions in the distant Pacific are; and if the information has in any way aided in reconciling conflicting reports, correcting former impressions, or creating new ones as to this country and its possibilities, and the nature of the work which our American government is conducting, the writer feels amply rewarded. Such is the variety of conditions that confronts any observer there that it has been oftentimes difficult to make unqualified statements of general application with real accuracy. To state the situation

briefly, our government is attempting by the exercise of the best possible effort to create homogeneity from the heterogeneity which it found on its arrival, furnish a strong civil constitution for the archipelago, and fit the people to take charge of themselves. In this work it has secured the confidence and the coöperation of the main body of the Filipino people, and every sign prophesies successful accomplishment.

The operation of the civil machine is yet retarded in a measure by ladronism, the outgrowth of the extended period of strife, and by the still devastated condition of different provinces where military operations were especially active. The late ravage of cholera, crop pests, and disease among the native animals, and, again, unexpected weakness of character of a certain few among the administrative officers have been further impediments. These are surely disappearing, however, and an unexpectedly rapid development in other ways has been ample compensation; looking upon the movement as a whole, one cannot avoid a feeling of proud satisfaction.

Even to-day the Islands are beginning to be able to supply their own needs. In an administrative way this is particularly true, for the general training in government, which all the large office-holding class is receiving, and the special instruction in the government institutions are both calculated to teach the natives self-reliance. On the practical side, the development of the agricultural industry by Chinese labor, by which the natives will absorb the principles of husbandry,

will tend toward the same result. One thing that impresses the newcomer deeply is the wonderful possibility of the archipelago in an agricultural way, and with the transformation of these natives into a contented laboring people the degree of self-support which is necessary and possible will be realized.

The transition in this whole work must be a gradual one; even in those respects in which we feel that Philippine laws and institutions can be Americanized with advantage, the work must be done slowly and surely if we would avoid superficiality and gain security. For some time to come no jury system is possible, and all public moneys must be handled by American officials of integrity. In judging of fitness for self-government on the American plan, the character and intelligence of the masses rather than of the few must determine how fast innovations shall be introduced; and their natural conservatism in many ways must be respected.

The outlook is bright for the Filipinos. They are bound to develop in some way, and in the right one if we persist in our present course. From their many innate gifts something substantial is certain to result if the conditions are at all favorable; and it rests with the people of the United States to determine the conditions. They have already begun to participate in their government, and as time goes on this participation will become the more extensive. We have scratched a Malay and at some future date we need not be surprised to find an American, at least in spirit and initiative.

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